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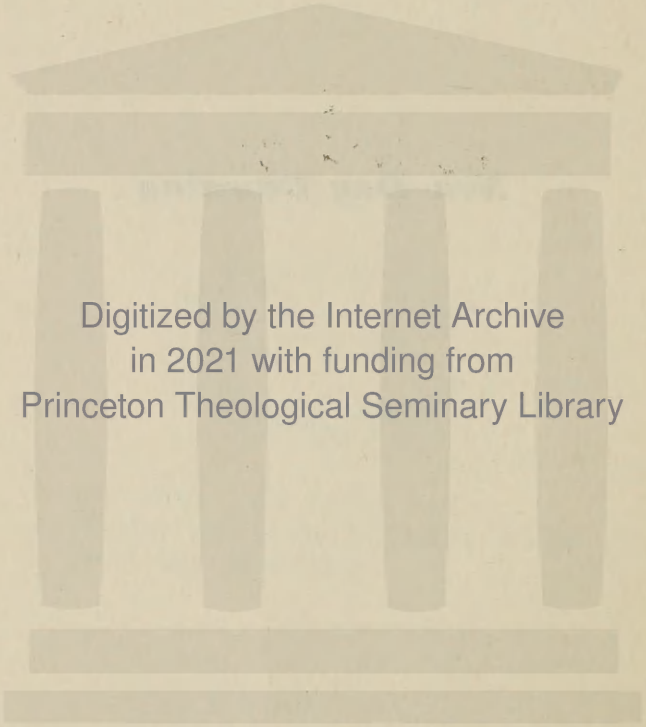

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New Day DAWNING

by
WILLIAM RICHEY HOGG

WORLD HORIZONS BOOK

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Preface

We stand together in the dawn of a new day. We stand together because on our planet it is no longer possible to stand apart from one another. Year twelve of the atomic era makes that clear. The unlocked secret of the atom has shed an eerie glow upon the first rays of the morning light. In it men look upon one another and toward the unfolding hours with mingled hope and foreboding. Yet the certainty of an atomic future, whatever that may come to mean, is only one part of the new day. In this new day other titanic forces are at work. In it the old rallying cries that once drove and dominated men have lost their vigor and are fading away. With hurricane fury other and newer ideas have swept across lands and united peoples. Within them reside great expectations and

massive upheaval. These, too, are an important factor in the new day.

The Church of Christ has not been unaffected by all this. What is more, the Church has entered upon a new day in its own life. In our time Christianity has become a world-wide faith. Indeed, but for three or four minor exceptions, it may be said that the Church now exists in every land on earth. Moreover, within this global community, Christians from different Churches and of all races have been drawn increasingly together into a world-wide fellowship. That fellowship does not embrace all who call themselves Christians. Yet it has been gaining in strength, growing, and becoming much more actively one. It stands above national and denominational barriers. Increasingly, this world Christian community has come to see itself as incompletely one, yet moving unitedly with a mission to all mankind. To this the world gives scant attention. Yet there are discerning and knowledgeable men of faith who see in this growing and united world Christian community the greatest fact of our time.

This little book is written against the background of two features of our age: the dawning of a new day in the world and the dawning of a new day in the Church. In it the author has attempted to express and interpret a view of the Christian mission as seen from a world gathering of representatives from many Churches but largely of one denominational family. These Christians, drawn from all corners of the earth, assembled in a World Consultation called in 1956 at Lake Mohonk, New York by the Board of Foreign

Missions of the Presbyterian Church in the United States of America. At that Consultation the writer was privileged to be present. This book grows out of his experience there. Although in large measure it reflects the life in mission of one confessional family, the author earnestly hopes that those of other confessions will read its pages. He believes that in the experiments and insights revealed by the Consultation they will discover much that should be known and evaluated by those outside the Presbyterian tradition.

This may seem a bold assertion. But perhaps in part because the author himself does not stand within that tradition, he can state the judgment. He is a Methodist who has served overseas as a missionary of his Church and who is now teaching in one of its seminaries. Thus, opportunity to interpret the work and plans of a Church other than his own is itself one bit of evidence of the new day.

This book grew out of a gathering that in every sense was world-wide. It is hoped that within the Church on each continent represented at the Consultation there will be those who may read its pages.

Dallas, Texas W. R. H.

PUBLISHER'S NOTE:

The author of "New Day Dawning" prepared a manuscript considerably longer than it was possible to use as a World Horizons book. The necessary deletions were made by the editors and not by the author.

THE AUTHOR

William Richey Hogg was born in Pennsylvania in 1921. He received the A.B. degree from Duke University (1943) and the B.D. (1946) and Ph.D. (1951) degrees from Yale. He was a missionary of the Methodist Church in India from 1950-55 and taught at Leonard Theological Seminary, Jabalpur. He is now assistant professor of World Christianity in Perkins School of Theology, Southern Methodist University, Dallas, Texas.

Other books of which Dr. Hogg is the author are *Ecumenical Foundations* and, with Dr. K. S. Latourette, *Tomorrow Is Here* and *World Christian Community in Action.*

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Chapter One

Encounter

The little man's face mirrored incredulous amazement. For a moment he stood there silently, just looking. Then, throwing his hands above his head in the universal gesture of astonished wonderment, he gasped, *"Formidable!"*

Even in international gatherings in which a common language is used, deepest feelings nonetheless find voice in the mother tongue. For Jose Borges, who had been speaking in English, this meant Portuguese, the language of Brazil. But what had evoked his exclamation? What did it mean?

At that moment, Borges was one of a group of people from every continent on earth. At a secluded mountain lake resort in New York state they had gathered together

for consultation in the spring of 1956. They were facing with concern and hope the future of the Christian world mission. More specifically, they were outlining keen-edged strategy for that part of the mission which is their responsibility.

In that gathering everyone came quickly to know Borges. His close-cropped gray hair and a sharply jutting lower jaw frame an expressively mobile face. He stands barely five feet tall and weighs only one hundred pounds. His small size and twinkling eyes give him an elfin appearance. But, his colleagues discovered, this tiny man is a human dynamo. A one-time seminary professor, Borges now serves as pastor of São Paulo's United Church. He also preaches daily on a widely heard radio program and fulfills heavy responsibilities as Moderator of the General Assembly of the Presbyterian Church in Brazil. Dubbed "Brazil's Mighty Mite," Borges commands attention.

On that third day of the World Consultation, Borges had been listening to Kyung Chik Han of Korea. Han was detailing Protestant Christian growth and advance in his war-torn homeland. Like Borges, Pastor Han guides a great church, a refugee church in Seoul. Like his South American counterpart, Han is also Moderator of a General Assembly, that of the Presbyterian Church in Korea. Though outwardly more placid, Han, too, has channeled his driving energy into church, community, and nation-building activities.

When Han spoke, one thought of Korea's thirty million people, approximately two-thirds of whom now live in

South Korea. Like so many of his countrymen now South Koreans, Han had long counted North Korea his home. He represented that day one of the strongest and most vigorously growing Christian communities in Asia. It numbers a million people, eighty per cent of whom are Protestants. In recent years Korea has been crossed and re-crossed by fighting armies. The land has been burnt and devastated. The homeless number millions. The Korean Church, however, has not glanced backward bewailing its hardships. Rather with eyes on the future this young Church has sought to bring help, restoration, and new hope in the midst of a tragically confused national situation. The vitality of the Church and its concern to be a redemptive, transforming force in the life of the people have given it an influence in Korea out of all proportion to its size.

While Borges and others listened, Han cited concrete examples of the growing power of Christianity in Korea today. In 1950 alone, he related, the churches in South Korea lost five hundred pastors. Yet in Seoul, the capital of South Korea, where on the eve of World War II there had been only thirty churches, there stand today four hundred churches. Han spoke of the overseas missionaries being maintained by the Korean Church in Japan, China, and Thailand. He surprised many with his report that three hundred Korean Christian chaplains minister in the armed forces of the Republic of Korea. Then he declared that in one theological seminary in Seoul five hundred students are now preparing for the Christian ministry.

Han had scarcely stopped speaking when Jose Borges rose to his feet. Protestant or Evangelical Christianity is stronger in the erstwhile seminary professor's Brazil than in any other Latin American country. But Borges had been struck by the amazing report of Protestant Christian activity in Korea. Immediately he queried Han, "Who is supporting those five hundred students?"

Han replied simply, "They are supporting themselves. They pay their own way."

As he stood there in wondering silence, one could almost see the thoughts that raced through Borges' mind. In South Korea one person in every five is a refugee. In that unfortunate land war's destruction has made life itself a battle for survival. Yet within a decade the Korean Church, despite enormous losses in leadership, has doubled in size. And then against these facts there flashed the thought that in one seminary five hundred young men manage to support themselves even while they study and prepare for the Christian ministry. It was this that stirred Borges to the depths. It was this that evoked his exclamation, *"Formidable!"* or "Tremendous!"

Borges thought he had known Christian devotion and sacrifice in Brazil. But Han's plain, factual statements were eye-openers. Striking, almost overwhelming, they were something new to report back to the churches in Brazil. The example of Korea, when told in Brazil, would mean challenge and encouragement. It is tremendous!

That simple exchange was symbolic of a great many others, formal and informal, that occurred during the days

of the Consultation. A Lebanese, impressed by what he heard from an Indian, saw new hope for his Church. An African from French Cameroun listened to a Brazilian and was inspired. A Pakistani's words helped a Colombian. The ministry of French and German Church fraternal workers to the Church in the United States amazed a Filipino. On hearing of developments in Thailand, a Guatemalan gained new insight. So it went.

In the Consultation day after day new vistas unfolded. Understanding increased. Strangers became friends and shared counsel. Those present gained a greatly heightened appreciation of the solidarity and strength of the Church around the world. Indeed, here in miniature was gathered together one world-wide segment of the universal Church. Each of the parts of that segment was learning from the experiences and advances of the other. Conviction came to those who spent the ten days in intensive conference together that the Holy Spirit had vouchsafed to them a thrilling vision of a new day in the ecumenical mission of the Christian Church.

Midway through the Consultation participants were discussing the need in the United States for fraternal workers from overseas. They spoke not of visiting lecturers, nor of traveling evangelists in exotic dress, but of regular missionaries, designated "fraternal workers," who would spend an extended period in a local church or area, and who, because of their background and experience, could contribute greatly to certain underdeveloped areas in the thought and spiritual life of the American churches.

For many this was something quite new. For one, Eliezer Moreno of Mexico had never heard anything like it. Here were Americans from North of the Rio Grande not only confessing the need for overseas missionaries to come to them, but also asking for them, urging them to come. So stirred was he by the discussion and by what had preceded it that Moreno stood and movingly declared, "We are really in the dawn of a new day!"

As the Consultation went on, other new considerations emerged. Participants increasingly became aware of the vastness and urgency of their common task within the Christian world mission and of their utter dependence upon one another in executing it. Indeed, so much had transpired, so much had been gained and seen afresh in this new perspective that in the final minutes of the Consultation, when many were expressing what the days together had meant to them, Moreno testified again. He stood to speak only for himself, but in reality he echoed the feelings of many. Army officer, medical doctor, Evangelical pastor, and President of the General Assembly of the Presbyterian Church of Mexico, Moreno declared, "Before coming to this Consultation, I was like a blind man. But, having been blind, now I see. My greatest impression is of our unity of spirit. I have learned much, most of all about ecumenical mission. God bless us in the important work that lies before us."

During the ten day World Consultation two phrases gained currency, "new day" and "ecumenical mission." At the outset for some these were mere catchwords. By the

end of the Consultation, they had become meaningful and experienced realities. In the pages that follow, we shall try to come to some understanding of what these terms mean relative to the Christian world mission today. We shall try to enter into the air of discovery and new purposiveness experienced by Christian men and women assembled together from seventeen nations and areas seeking God's leading for the future work of their Churches. In short, we shall try to discover the importance for ourselves as Christians of what happened at Lake Mohonk in the spring of 1956.

Chapter Two

In Ecumenical Mission

In New York a maker of men's shirts recently ran an intriguing newspaper advertisement. It pictured the usual good-looking model of men's clothing wearing and displaying a white shirt. The latter was described as appropriate for the "ecumenical man." He, it appears, is the cosmopolite, the man who would be at home anywhere in the world. Although presumably his only concern is to sell his wares, the shirtmaker, perhaps unknowingly, presents an unusual message having nothing to do with shirts. His advertisement significantly suggests that the word "ecumenical" has become part of the public's vocabulary and that one no longer need assume that it has meaning only for the ecclesiastically erudite.

That Word "Ecumenical"

The word ecumenical in recent years has been revived and invested with new meaning. The world's non-Roman Churches have given it currency. For several decades, Protestants and Orthodox have been working together, concerned with the life of the whole Church and its unity. This new development of closer cooperation and unity has been designated the Ecumenical Movement. Yet the word ecumenical is sometimes used so loosely and its content is so important that it behooves us to probe into its background and meaning.

The word ecumenical comes from the Greek *oikoumene,* meaning the inhabited world. Appearing fourteen times in the New Testament, it boasts Biblical sanction. One of the most familiar passages in which it occurs is in St. Luke's story of the Nativity. Luke records, "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world (*oikoumene)* should be taxed" (Luke 2:1). Elsewhere in the New Testament the word is used similarly.

For long centuries the word ecumenical was used, practically speaking, only with reference to the great church councils of the first four centuries. From the mid-nineteenth century onward there began a limited but noticeable use of the word in a new sense: the idea of a world-wide Christian fellowship, usually restricted to Protestants, within which there was recognized a spiritual unity transcending national, racial, and denominational divisions.

When the largest mssionary conference ever held met

in 1900 in New York, it was officially designated "The Ecumenical Missionary Conference." It employed the word ecumenical not because the conference represented every branch of the Christian Church, but rather because its concern lay with and its strategy included the entire inhabited globe. During World War I and in the 1920's, the word ecumenical developed still another shade of meaning. In this period the word came to designate relationships between Churches of different confessions looking toward unity or united action. As a result, for many the word's most important overtones became those of Christian cooperation and desire for Christian unity.

More than once in the twentieth century the term ecumenical has been used in a secular context. But when the Churches met together in the 1937 Oxford Conference, they made the first efforts in recent times to distinguish the proper meaning of the word. Oxford pointed to the fact that the Christian missionary enterprise literally had extended the Christian community to the ends of the world. Then it made a differentiation. The word international, Oxford pointed out, assumes as its starting point the national divisions of mankind. The word ecumenical begins with the Church's oneness in Christ. International begins with division. Ecumenical begins with unity. Oxford declared further that the Church must be concerned for unity, because among other considerations, disunity hinders the preaching of the Gospel to all men.

One can scarcely read this section of the Oxford Report without recalling to mind the classic text of the Ecumeni-

cal Movement: "That they all may be one; as Thou, Father, art in me, and I in Thee, that they may also be one in us; that the world may believe that Thou hast sent me" (John 17:21). Christ prayed for the oneness of His followers in order that the world could believe. Here is unity for the sake of mission. Increasingly, men are recognizing that the word ecumenical as it is used today has two foci—mission and unity.

When the World Council of Churches' Central Committee met at Rolle, Switzerland, in 1951, it sought to clarify and bring into sharper focus the meaning of ecumenical. In so doing, it made explicit these two foci, mission and unity, in the nearest approach we have as yet to an authoritative statement on the word. Rolle said:

> The word "ecumenical" is properly used to describe everything that relates to the whole task of the whole Church to bring the Gospel to the whole world. It therefore covers equally the missionary movement and the movement towards unity, and must not be used to describe the latter in contradistinction to the former. We believe that a real service will be rendered to true thinking on these subjects in the Churches if we so use this word that it covers both Unity and Mission in the context of the whole world.[1]

Re-orientation

For understandable reasons, the nineteenth century produced in many quarters what may be called a geo-

[1] *World Council of Churches: Minutes and Reports of the Fourth Meeting of the Central Committee, Rolle, Switzerland, August 4-11, 1951*, p. 65. Used by permission.

graphical view of missions. People tended to think of the Christian West sending missionaries to the non-Christian world. The latter usually meant Asia and Africa. The Christian mission took place far away and "out there." This territory was Christian. That was non-Christian. Between the two existed a geographical frontier. The Western Christian who with evangelistic purpose crossed that line became a foreign missionary. Many church members, among them some of the most devoted and earnest Christians, still view the Christian world mission from this perspective. Yet that this perspective today requires altering seems to be clear. Indeed, one purpose of this book is to suggest why such a perspective, where it exists, needs to be changed.

One result of nineteenth century foreign missionary endeavor was the establishment and growth of non-Western Churches. For all who would see, the world missionary conference held in Jerusalem in 1928, dramatically proclaimed the rise of the newer Churches of Asia, Africa, and Latin America. From Jerusalem two new terms passed into the vocabulary of the Christian mission. The designation "older Churches" was attached to the Churches of Europe, North America, and Australasia that had been sending missionaries. The designation "younger Churches" was applied to those Churches planted by the missionaries in the preceding century.

From Jerusalem there came a clear word to the Churches about their actual position within the world Christian mission. The older Churches, Jerusalem made clear, had

come from nations that were "far too largely non-Christian" and faced in the secularism of their lands a powerful rival. The younger Churches came from nations where the other traditional religions of mankind made them largely non-Christian. At Jerusalem for the first time older and younger Churches met together on terms of equality and saw each other as engaged together in a common task. Jerusalem marked a major shift in emphasis. From its perspective one could no longer speak of the Christian West going to the non-Christian nations. One saw now the Churches, older and younger wherever established, confronting the world about them with the Gospel.

Nearly two decades later—in 1947, the International Missionary Council held a memorable conference at Whitby in Canada. By then the actual alignment within the Christian world mission had become even clearer. For the sake of convenience, the distinctions "older Churches" and "younger Churches" were used. But the implications were seen to be "largely obsolete." Chronologically, some of the "younger" Churches in India are actually older than some of the "older" Churches in the United States. Spiritually, many of the younger Churches, with their freshness of life and evangelistic vigor, seem much closer to the ancient Church of the Apostles than do some of the European Churches.

Whitby looked at the Churches existing in almost every nation of the world. To be sure, their outward situations differ. Yet basically in all parts of the world the Churches confront the same task—to make Christ known where He

is not now known and known in such a way that all areas of life may be brought under His Lordship.

At Whitby the Churches acknowledged their common task. They also saw before them an over-arching partnership, a complete partnership in obedience to God's call. To accept it meant an ecumenical march, an advance of the older and younger Churches together in which mission would be strengthened by unity and unity made possible in mission. Such partnership, Whitby saw, requires not uniformity but equality. For that reason, Whitby urged the younger Churches to put behind them forever any sense of dependence upon the older Churches.

Yet Whitby urged upon the younger Churches neither independence nor self-sufficiency, for one of the illuminating discoveries within the world Christian community has been that no Church—denominational, racial, national, or territorial—can be self-sufficient. Whitby encouraged the younger Churches to become so strong in every sphere of their lives that they could move beyond independence to interdependence. In equality and in the mutual need for partnership, the Churches together could help bear one another's burdens and bring to the partnership enriching new spiritual treasures. But to what end? Was the purpose to aid weaker Churches to become stronger in their own right? Was the goal self-fulfillment? Never! Partnership in obedience to God's call was seen as the indicated next step in powerfully extending the Church's mission into all the world.

In Asia, Africa, and Latin America one often sees a

strong denominational Church and working beside it a denominational foreign mission that helped give rise to the Church in the first instance. This situation in which a mission and a Church work together yet remain separate has been producing an increasing number of problems, some ludicrous, some vexing. Whitby saw that separation or distinction between mission and Church where in these areas it remained should be overcome as quickly as possible. With prophetic insight Whitby also declared that the service mission boards in the West could now give to maturing younger Churches would be "different" from that extended during a missionary period "in many parts of the world . . . now past."[2]

For their part, the Churches of Asia, Africa, and Latin America indicated their need and desire for more missionaries. However, as all present at Whitby agreed, these missionaries should be "invited by the church" in the country to which they would go to share in "the fulfillment of its special task."[3] The younger Churches earnestly desired "the co-operation of such missionary helpers." The language deserves careful attention: *helpers* who would *co-operate* and serve the Christian cause as servants of the existing Church were eagerly sought. Those who would conduct a foreign mission were plainly not wanted.

Recall the prevailing view of missions as it was ex-

[2] C. W. Ranson, ed., *Renewal and Advance: Christian Witness in a Revolutionary World* (London: Edinburgh House Press, 1948), p. 176. Used by permission.

[3] *Ibid.*, p. 177.

pressed fifty years ago. Contrast with it the realities of the Christian world mission today. In this contrast one observes that an amazing re-orientation has taken place. We are living in a new day. Its newness is no less striking in the Christian world mission than in the amazing advances of technology. Those who would strengthen and make more relevant the contribution of their Church within the total Christian world mission must acknowledge the re-orientation, and with bold imagination enter the new day.

Fraternal Workers from and to the U.S.A.

The new relationship between mature Churches at home and abroad is illustrated by what happened in Europe after World War II. Europe's Churches faced a staggering job. Their physical resources were so widely destroyed and depleted, it seemed almost impossible that they could muster in time sufficient strength to do what needed to be done. In response to this plight, American and other Churches sent help in the form of relief supplies, financial assistance, and personnel. This effort became known as "inter-church aid." The Americans, Britons and Scandinavians engaged in this program searched about for a term by which they might be designated and settled upon "fraternal workers."

However, with European Christians' growing awareness of the world Christian community, and with their increasing concern for mission and unity, they came to see in the fraternal workers more than simply relief person-

nel. Because of the fraternal workers' living testimony to the Gospel's meaning and power, many Christians viewed them as colleagues in a common evangelistic task belonging to the whole Church and being fulfilled by them together then and there in Europe. Indeed, it became evident that some work of Christian witness could better be done by Christian nationals from outside the country, by *foreign missionaries* who had come to them. How real this was may be seen perhaps in just one example. A China missionary, who became an astute student of Communism, when pushed out of China was sent as a fraternal worker to Berlin where the Church still confronts the problem of bearing Christian witness in the face of East Germany's Communist rule. What essential difference was there between this man's vocation as a missionary, strengthening the Church in China in its work of outreaching Christian witness or as a fraternal worker, strengthening the Church in Germany in its work of outreaching Christian witness?

In Europe today approximately one hundred fraternal workers, about eighty of whom are Americans, serve the Churches. Germany, France, Greece, Austria, and Switzerland, in that order, claim most of them. The Presbyterian Church, U.S.A. supports in Europe seven couples and one single woman. One couple participates in a project in the city of Dunkirk, France. There an international Christian team is at work to bring the Christian Gospel into the lives of those who have been cast off by society and who cannot feel at home in any of the existing parish churches.

From what began as inter-church aid with emphasis primarily upon physical assistance, there has evolved a partnership in evangelism. This has meant a sharing of those resources one with the other that will help the other most in extending in its own area its mission to those outside the Christian faith. Primarily, although certainly not exclusively, this experience has involved European and American Churches. Out of it has come for one American denomination a conviction of need for something from outside its own life that could be met at least in part by Christian missionaries coming to it from out of the European experience. Such overseas fraternal workers to the United States, it was realized, would not be exchange pastors. They would, because of their background and qualifications, be sent to one place for a period of time to do a specific job. They would, in the best sense of the word, be missionaries sent to help American churches better to understand and fulfill their responsibilities for Christian witness. Out of the intense commitment and insight born of suffering and persecution, many overseas Christians have gained something that their fellow Christians in the United States need.

Missionaries to the United States may seem a strange and unwarranted idea. More than fifty-five per cent of the American people through church membership voluntarily profess the Christian faith. Theoretically, there is at least one Christian to bear witness to each non-Christian in the country. We need to remind ourselves, however, that the Christian mission is not limited to the horizontal plane of

numbers alone. Within it there stands a vertical dimension in which dedication's depth and acknowledgement of Christ's Lordship over all life are measured.

From this perspective one may say that today India's needs for missionaries from outside results primarily from the problem of numbers and resources. The United States' need for such missionaries springs primarily from the superficiality of much of its Christian profession. This latter contributes to the widely held assumption that the Gospel is irrelevant to life today. It severely limits evangelistic advance among America's non-Christian population. A mission from out of a life and death experience of Christian faith to America's churches could unmask such superficiality for what it is. It could thus strengthen the mission of the American Church to the unreached segment of its nation's people.

In seeking to make real this new conviction, the Presbyterian Church, U.S.A. in ecumenical mission has initiated the process of inviting and bringing fraternal workers to this country. Thus far, three European couples have already begun work as missionaries in the United States. A Japanese fraternal worker couple have been assigned to do youth work among the American churches in behalf of the Board. A Filipino and a woman from India have been made full executives of the Board. It is hoped that within the near future there may be at least twenty-five such couples working through local churches and student and community centers and on the staff of the Board. The letter of appointment sent from those churches from which

the fraternal workers come, carries significant instruction. It states that they are in the United States not as visiting goodwill teams but as missionaries.

One of these fraternal workers is Franz von Hammerstein, son of a former German Field Marshal who resigned his commission rather than acquiesce in Hitler's leadership and Nazi policies. As a direct result, the von Hammerstein family learned as inmates the horrors of the Buchenwald and Dachau concentration camps. After the war, Franz von Hammerstein became pastor in an East Berlin parish and there assisted Germany's fearless and outspoken Bishop Otto Dibelius. Von Hammerstein knows what it means to try to make the Gospel relevant to non-Christian European factory workers and to bear heroic witness to those whose religious credo is Communism. As a fraternal worker to the United States in parishes in Perth Amboy and Evanston, he has ministered to and challenged industrial workers and industrialists.

Two other fraternal workers, Jacques Beaumont and Christian Mazel, have come with their families from France. Some will ask at once, "Are they not needed there?" Most assuredly. Moreover, this question of the homeland's need for those of its Christian missionaries in countries and among peoples other than their own can be asked of every Christian missionary in the world today. It has little meaning. The crucial question is: where does God's call lead men to serve the Church's mission in the world? That call is made clear and is heard through different instrumentalities. The statistical tabulation of needs in one's

homeland represents only one among many considerations that enable a man in faith to follow God's leading into service in the Christian mission. This is as much so for the Frenchman as it is for the Indonesian or for the American. These fraternal workers came to the United States out of a Christian background and experience uniquely fitting them to minister where the American Church seems inadequate for its task. They launched upon their work in America, one believes in faith, because God entrusted to them a mission and opened the way to its fulfillment.

In Ecumenical Mission

In the past century the world has changed radically. In that same period the Church has become a global fellowship and its view of itself and of its mission has undergone a remarkable transformation. With a singleness of purpose, a concern for unity, and an experienced worldwide solidarity that goes beyond anything heretofore seen, the non-Roman Churches of the world have entered the ecumenical era.

In adjusting to the new conditions, the missionary organizations of the Protestant Churches in the West seem to have fallen far behind. In theory, most of them acknowledge the new day. In practice, many seem to have been unable to meet its demands. Until very recently people emphasized *foreign* missions. Today one speaks of the mission of the Church. The shift in terminology is slight. The meaning of the facts that produced the change is tre-

mendous. Part of that meaning is found in the way the Church has seen itself as a minority but dynamic world community with the Risen Lord, rather than a geographical area, at the center of its life. Thus the term "foreign missions" is now seen to be faulty.

In certain areas the designation "foreign missionary" is held in extreme disfavor. Some non-Christians see in it a symbol of religious and cultural superiority. Others regard the foreign missionary himself as part of a sinister and vast political scheme for the re-establishment of Western supremacy in recent colonial areas. That such charges are not limited to street corner rabble-rousers is borne out in the press reports at hand as these words are written. Identical accusations have just been made in the official report of a provincial government-appointed committee, led by a former chief justice of the provincial court, in Central India. Moreover, some Christians argue that the term foreign missionary smacks of ecclesiastical colonialism. One Asian Church, so holds a recent report, indicated willingness to consider an invitation to its denomination's world convention only if the invitation came through a Church and not from a board of foreign missions. The great difficulty caused by some old designations and relationships in certain new situations is apparent.

This background helps partially to explain a recent change in Presbyterian usage. In a land where there is now no separate Presbyterian mission but where Presbyterians from the United States serve in, through, and under an existing Church, they are no longer designated

missionaries but fraternal workers. Such, for example, is the case in Japan and the Philippines. In motivation, training, qualification, task and essential nature, there is no difference between a missionary and a fraternal worker. However, several subtly important psychological differences are involved in the new designation and in the relationship for which it stands. When a separate missionary organization with missionaries from overseas works at the side of an existing Church, that Church may conclude that so long as evangelistic outreach is accomplished by those from overseas, its only job is to strengthen itself. Such an attitude, if and when it develops, makes impossible the full acceptance by a Church of its own missionary responsibilities. The merging of a mission into a Church and the sending of fraternal workers betokens a new relationship.

In this new relationship, to take a concrete case, responsibility for the evangelization of Japan is seen to belong primarily to the Church in Japan, not to the Church in the United States. In the case of Japan, the Church in the United States has a concern both for Japan's evangelization and for strengthening the life and mission of the Church in Japan and the world. By placing fraternal workers at the disposal and under the direction of the Church in Japan, it can aid the Japanese Church in the fulfillment of its task, and, by the same token, the Japanese Church can aid the fraternal workers in their task. The merging of the mission into the Church and the new designation for the one sent symbolize a new relationship of equality and of partnership in which Churches join to-

gether to fulfill through mutual assistance their common mission in the world.

In the Message of the Lake Mohonk Consultation there appears an attempt to say correctly what ecumenical mission means. That Message states:

> Ecumenical mission is the whole Church in the whole world releasing its whole life in dynamic mission, with the purpose of entering directly and vitally into an encounter with the world in the name of Jesus Christ.[4]

Against the background of this attempt to say what ecumenical mission is, the reader may ask to what specific policies the overseas missionary agency of the Presbyterian Church, U. S. A. is committed. An enumeration of several may be helpful. The Presbyterian Board expects that changing conditions in the world and among the Churches will require changing patterns of missionary organization and method. It accepts these as normal, and points, as one indication of change, to the fact that in many areas traditionally regarded as "mission fields," indigenous Churches are now taking initiative for evangelizing the peoples of their lands and are joining in sending missionaries and fraternal workers to other lands. It stands ready to cooperate with these Churches and to assign to them fraternal workers to serve under their direction. It is committed to work in partnership with other Christian Churches. In such partnership it is also committed to allowing neither the Presbyterian denomination nor Amer-

[4] See Appendix for full text of Message of the Consultation to the related Churches.

ican nationality to become dominant. It intends, where as the result of new conditions such is called for, to adjust its manner of financial support for the mission in any area. It also stands willing to pool missionary funds with Churches of several countries and to administer these funds unitedly.

Asia Council on Ecumenical Mission

What the above can mean in one concrete instance was made very clear at Lake Mohonk by the story of the Asia Council on Ecumenical Mission.

In 1954, the Presbyterian Board took initiative in calling a conference in Hong Kong of Churches and missions in Asia that are concerned to see Asian Churches assuming increasing direction of and responsibility for the evangelization of their region. In the summer of 1955, a second gathering assembled at Hong Kong. At that time the Asia Council on Ecumenical Mission was formed. Council members include at present Churches in Japan, Korea, Okinawa, Hong Kong, the Philippines, Thailand, and Indonesia. Others are seeking membership. Associated with the Council in its work are the American missionary boards of the Congregational-Christian, Disciples of Christ, Reformed, and Presbyterian, U. S. A. Churches. Clearly, not all of those that would ally themselves with the Council's aims are included in its membership as yet.

At Bangkok in March, 1956, the Asia Council on Ecumenical Mission met again in connection with a consultation of representatives from the World Council of Churches and the International Missionary Council. In

1957, those two world bodies are calling another consultation in Prapat, Sumatra, out of which the future scope, and status of the Asia Council on Ecumenical Mission will be determined.

Those who reported on the Asia Council on Ecumenical Mission at Lake Mohonk indicated that at its heart there lies the concern for Christian mission, not only in Asia but in the world at large. Accompanying this is a desire on the part of these Asian Churches to take upon themselves a much larger responsibility for that mission. In the Council these Asian Churches are working together for Asia's evangelization. Through the Council a specific need or request in one country is being matched with a person available in another and able to meet the need. In the sending of missionaries, or fraternal workers, from one country to another, the Council calls upon the pooled resources of its member Churches and associated agencies.

The Council's work includes the development of study projects, raising money among its member Churches, and obtaining needed personnel. The first contribution to the Council was $5000 (Hong Kong) by a Chinese business man in Hong Kong which made it possible to send a Filipino nurse to Thailand. While the 1956 Bangkok sessions were in progress, through the Council a Filipino dentist who is also a minister was appointed to Okinawa, and the Korean Presbyterian Church sent a pastor with his wife, who is a medical doctor, to Thailand. The Korean Church is supporting them, but the Church in Thailand

is providing the funds for the couple's study of the new language.

Underlying the Asia Council on Ecumenical Mission is a strong regional consciousness encouraging the Asian Churches to express their solidarity. There is an equally strong desire among them to have a positive voice in the determination of their affairs. They seek this within the context of the present ecumenical structure.

Whether the Asia Council on Ecumenical Mission proves to be an interim body or whether it is further developed, it stands for an important reality—the desire of Asian Christians, aware of their regional identity, to manage their own affairs and to share in terms of equality with the Churches of the West in ecumenical mission. This is significant evidence of the new day in the Christian world mission.

Chapter Three

New Day Consultation

In the parlor of the Mountain House at Lake Mohonk that Sunday morning a most unusual little company of people was at worship. For them home meant French Cameroun, Syria, Lebanon, Iran, Pakistan, India, Thailand, Hong Kong, Korea, Japan, the Philippines, Mexico, Guatemala, Brazil, Colombia, Venezuela, Europe, and the United States. From every corner of the world they had come together—men and women—in common cause. Their cause was Christ's mission. They were worshiping Him who had called them, sent them out, and made them one.

As did other Christian congregation throughout the world that morning they sang. They prayed. With open hearts they listened. At one time or another, each of them

looked out through the great window to the lake and to the mountainside beyond. And through the miracle of the mind's eye those who sensed the wonder and the glory of that hour recalled other scenes as well—European factory workers cycling home at dusk, Moslems at prayer, dusty village roads in India, an open-walled school filled with African children, paddy fields and carabao in the Philippines, the yearning faces of homeless and cold Korean refugees, a remote village church high in the green hills of a Central American republic. They had come from all the world. Yet they were one. In their midst one found again and again coming into his thinking the familiar words of the prayer, "O God, who hast made of one blood all nations of men . . . "

The Scripture that morning came from St. Matthew's Gospel, and was read by Alfonso Lloreda, pastor of El Redentor Church in Caracas, Venezuela. That very morning his own congregation had gathered, with people standing and crowding the aisles as they do every Sunday, remembering him in prayer and the Consultation of which he was a part. A congregation with a keen sense of stewardship, its members had voted unanimously that each should tithe, and they were doing it.

Benjamin Lall offered the morning prayer. He had come from India, on the other side of the world where at that moment Sunday night was soon to become Monday morning. His father had been an illiterate untouchable. He, as executive secretary of the North India Synodical Board, directs the work of Indian pastors and American fraternal

workers. The morning offering was gathered in two beautiful velvet bags with border decoration in gold thread. They had been presented to the Consultation by Mrs. Andrew Thakur Das on behalf of the women's association in a church community center of Lahore, Pakistan, and were tangible evidence of the world-wide fellowship in Christ. Those who collected the offering provided living testimony of the richness and diversity within the world Christian community. They included a young Indian medical doctor, a Chinese business man from Hong Kong, and pastors from Iran and Guatemala.

Then came the sermon. Kyung Chik Han, pastor of Seoul's Young Nak Church, where the regular Sunday morning congregation numbers four thousand, preached. He spoke with conviction. Unassuming, restrained, yet obviously a man of power, Han represented a Church on the march. Knowing Communism at first hand, he expressed his concern that the Church with love and power unfailingly should bear its witness, wherever possible, directly to Communists.

Han told of a Korean pastor who had persuaded local authorities to release into his care a young Communist student being held by them. The pastor took the young man into his home. He cared for him and loved him as a son. With him the pastor shared the greatest treasure of his life—the knowledge and the experience of God's love. In time the young man accepted Christ. When he had taken this step, the pastor adopted him as his son. Han pointed to this as an example of making Christian love di-

rectly real to a Communist and to his associates. Yet the real measure of the pastor's love involves another dimension. That pastor had taken into his home and adopted the young man who but a few months before had murdered his own student son in college.

Han concluded his sermon by referring to the closed doors of China, North Korea, and North Vietnam. Then with the conviction born of a living and self-authenticating faith, he proclaimed boldly, "But with God the doors are never closed. He has set an open door that no man can shut. The victory is assured!" Following a brief prayer, the congregation rose and sang Luther's stirring Reformation hymn, "A Mighty Fortress is Our God." With the benediction the hour of worship ended. In it there had been disclosed to the eye of faith a view of the wonder, glory, and power of God's love.

Like the Consultation of which it was a part, that service of worship was not outwardly spectacular. Yet making it possible were the devoted lifetime labors of many who had lived in what for them were remote sections of the world. Behind it, too, were the gifts of substance from tens of thousands of people possessed of the conviction that God's word must be declared unto the uttermost parts of the earth. On the one hand, Bible translation, teaching, and training, and on the other, conversion, ostracism from family and society, and the difficult struggle to know and live the new faith—all these were required for those moments of worship and days of planning high on the mountainside. The event that was the Lake Mohonk World

Consultation found its only reason for being and its sole meaning in God's gift to mankind in Christ Jesus. In it one felt in faith the presence of the Holy Spirit leading into the new day.

The Consultation met at Lake Mohonk, New York, from April 22 to May 1, 1956. In all, it brought together 129 men and women. The final preparatory work of the Consultation was undertaken at Lake Mohonk by approximately 80 people. Of these 25 were nationals from Asia, Africa, or Latin America and 24 were missionaries and field representatives of the Board in overseas posts.

The Background

Twice before in the twentieth century, the Presbyterian Board had called planning conferences to give direction to missionary policy. The first of these met at Princeton in 1920. It faced the problems of world evangelism in the post-World War I period. Of the more than 150 persons present, all were Americans. From today's vantage point, references to "the native Church" throughout the conference report serve as one measure of the changes brought by the passing of a third of a century. That conference agreed that in all Presbyterian missionary endeavors, the objective should be an indigenous Church in which the foreign missionary would no longer be necessary. The conference also encouraged "the native Churches" wherever possible to participate in church union. Before closing, the gathering voiced the hope that a similar meeting could be held once every decade.

The second conference on policies and methods met in 1931 at Lakeville, Connecticut. About two hundred persons were present, nine of whom as full voting members represented the younger Churches. These Asians and Latin Americans at one point presented a notable message to the gathering. In it they affirmed their belief in the wisdom of a church-centered rather than a mission-centered approach to the evangelization of their homelands. As one might expect, the gathering deliberately discarded the term "native Churches" in favor of "national" or "younger" Churches. Moreover, it declared "the most prominent" problem of the day to be the relationship between older and younger Churches. Conference findings affirmed the Presbyterian Board's eagerness to transfer its responsibilities and functions to the younger Churches as soon as these were ready to receive them.

World War II broke the scarcely established pattern for decennial conferences. Thus, the third gathering to consider long-range policy came in the Lake Mohonk Consultation in 1956. This Consultation stands in the succession of its predecessors. Yet, at several points it differs sharply from them. Most noticeably, the 1956 Consultation represented the attempt to gain the counsel of Churches overseas in formulating the Presbyterian Board's policy and program for the next period ahead. The Presbyterian Board said in effect, "Please come and tell us what you want us to do as together we seek to fulfill the evangelistic task in your land." This happily is a part of the new day.

A second major difference appeared in the operation of the Consultation. In the two earlier gatherings, formal addresses predominated. At Lake Mohonk there were no speeches. The Consultation was precisely that—a *consultation.* Through questions and answers an interchange of ideas went on constantly. Except for one afternoon and evening, the Consultation was always in full working session. Unlike some gatherings, it was not designed to provide inspiration or stimulation from prepared addresses, for there were none. Yet, from the interchange itself both were present in abundant measure. Discussion moved at a swift pace, and all statements were kept within a three-minute time limit.

The 1956 Consultation was first projected in the autumn of 1954. The time clearly had come for a rethinking in very specific terms of the Presbyterian share in the Christian world mission. At the outset it was agreed that because of the considerable international and interdenominational work already done on the Biblical and theological bases of the Christian mission, these would not come within the Consultation's purview. Inevitably they were touched upon, but they formed no scheduled part of the agenda. At the Consultation field representatives, elected leaders from the Churches and a few consultants had the task of making clear what is expected by the Churches overseas of their Presbyterian Mission Board partner.

Five questions and the answers to them became the basis for the Consultation's discussion. The questions and

the answers that had come out of the best thinking of the Churches had been mimeographed and assembled, country by country, in a substantial volume. Well in advance of the Consultation, these materials were placed in the hands of delegates so that they could have the entire picture before them when the Consultation convened. Thus the stage was set.

Essentially, the five questions asked:

In the five years ahead—

1. What will be the program in each area where the Board is serving?
2. What should be the relationship of the Board and the personnel it provides to the Churches?
3. What will be the best use of present American personnel and funds?
4. What need and what uses will there be for additional American personnel and funds, if available?
5. What *must* be done if some things are found impossible?

These five questions point to four major concerns: program, relationships, personnel and funds, and priorities. Suggesting policies to be followed in these four areas became the Consultation's task.

The Sessions

Taking up the first question, the Consultation heard a spokesman from each of the areas represented comment upon the situation in his land. Then questions poured

forth, and out of the cross-conversation thus developed there emerged more than a few illuminating insights. In similar fashion the Consultation proceeded one by one with the other questions. Through this entire process the Consultation was always relaxed, never formal, an explanation here, an apt story there. With no sense of pressure, the Consultation moved along smoothly and rapidly.

No small part of the Consultation's buoyancy came from its singing. In the daily periods of worship and at each reconvening, Consultation members sang with heart and vigor the great Christian hymns that have gone out around the world. By the evening of the third day, it already had become clear that the Consultation was proving to be abundantly worthwhile. Christmas carols are seldom aired in late April, but it was an inspired choice that night when the chairman announced "Joy To The World!" The little international group sang out with verve and spirit, and the old familiar carol lifted everyone gloriously. The next morning all awakened to find a lovely blanket of white covering the ground. It was the second snowfall the Consultation had seen.

Despite a rigorous schedule, the Consultation had its lighter moments. One evening was given over entirely to international frivolity. And what fun representatives from all the world can generate! Indians and Pakistanis, in *shirwanis* and *saris* and with all the appropriate *salaams*, paid homage to "The Apostle of the New Day." There were skits, humorous stories, and music. A Thai dance and an African song stood out. At the end of the evening, with

the whole group providing a background of humming, Andrew Thakur Das of Pakistan on his stringed *sitar,* played Franz Grüber's "Silent Night." He closed the evening with a traditional Indian melody.

Each day the Consultation was opened and closed with worship led by those from overseas. In these morning and evening periods members of the Consultation participated, as it were, in family prayers. There was no set form for the worship. Some presented meditations, others offered brief personal testimonies. Occasionally it was possible fully to appreciate what was being said in those moments only if the hearer knew something of the devotional leader's background.

On one evening, Mrs. Kazuko Miyagi conducted the worship. Dressed in a beautiful green kimono, she sang in her mother tongue a song from the new Japanese hymnal. Then she read a passage from one of the New Testament epistles. She indicated that her husband that very day in Tokyo had been reading the same verses. When husband and wife had to be separated, she explained, they continued to read the daily portion of Scripture they would have read had they been together. This practice served them as a reminder of their oneness in Christ.

Mrs. Miyagi had been born in a home where her mother was a Christian and her father a non-Christian. In that respect it was like many Japanese homes. In her youth she had attended an English-speaking college in Tokyo conducted by a Japanese Christian woman. Through the first twenty-five years of her life, Mrs. Miyagi had no desire

to be a Christian. Yet, more than she realized, these bits of Christian influence had touched the innermost recesses of her spirit. In her twenty-fifth year she fell seriously ill. In the depths of that long and difficult experience she came to the realization that she was lonely without Christ. She called her mother to her side. Explaining her feelings, she declared her intention to be baptized. To her mother's great joy, she became a Christian.

Before her marriage, she asked her intended husband if he would be sympathetic toward Christianity, and toward her Christian faith. He agreed. "Otherwise," she declared to the writer at Lake Mohonk, "I would not have married him." Then with some feeling she went on, "Recently, at the age of fifty-three, he was baptized. As you know, this is a most unusual thing for a successful Japanese business man." For her the decision of her husband was cause for prayerful thanksgiving. In his acceptance of Christ, she and her husband had become one in a way they had never before known. Their home was now a completely Christian home.

The majority of the Consultation members were surprised one day to hear Mrs. Miyagi relate that there are about sixty ordained women in the *Kyodan,* the Church of Christ in Japan, performing full pastoral functions. Moreover, on the basis of the number of women now in theological seminary, and looking forward to ordination, there will soon be one hundred.

Understandably, Mrs. Miyagi is especially concerned with family evangelism, that is to say, the winning to

Christ of those members of the family who are not Christian. Predominantly, she believes, this becomes the responsibility of the wife and mother, because in her homeland many Christian women are married to non-Christian husbands. Thus it was for many first century Christian wives in the Roman Empire. And so it is today for numerous Christian women in Japan. Mrs. Miyagi is uniquely prepared to help and encourage Japanese Christian women in their mission to their own families.

Thus the Consultation went on with work, play, and worship. Through it, the experiences of persons unknown a few days earlier enriched the lives of many others. Then, when the reports which would serve as guidance for the Presbyterian Board in the next five years had been prepared, the Consultation went over them carefully, indicating where revisions were necessary. In their final revised form these were submitted to the Board itself in regular and official session, which all the members of the Consultation attended, for appropriate action during the months and years ahead. The Consultation did not legislate. Its function was to survey the field and make recommendations. It did its work and passed on its counsel.

Three Vignettes

For many, the Consultation's brightest and happiest moments came in the opportunities to meet those from other lands and among them to make new friends.

In the belief that the readers of this little book would enjoy coming to know some of those who participated in

the Consultation, the writer includes in the following paragraphs three brief life sketches. One hopes that these three stories may convey some insight into the kind of people who made the Lake Mohonk experience so richly rewarding. Eliezer Moreno of Mexico and Kyung Chik Han of Korea have already been introduced. The third, Leck Taiyong of Thailand, is secretary of the Asia Council on Ecumenical Mission.

A Mexican. Eliezer Moreno was born into a poor Protestant family. When he was a lad in a small Mexican town the activities of the youngsters with whom he played and the work he had to do provided the dimensions of his world. One day there came into the area a stranger from the north. Eliezer's father and mother told him the newcomer was a missionary. In time this man established a primary school for the children of the town. But Eliezer, by now a youth in his teens, did not attend.

As months went by, John T. Molloy, the missionary, became a regular visitor in the Moreno home. There, when Eliezer was present, he invariably spoke of the need for young people who would spread the Gospel. The youthful Eliezer, however, had no interest in religion and seemingly was little influenced by these words. Yet he liked Molloy.

Young Moreno had had no formal education, but he bore every mark of an able and promising youth. More from curiosity than concern, he began attending the church where Molloy often preached. After worship one

Sunday morning, Molloy called Moreno aside. He spoke to the youth about God and of the way God calls men for His service. In those moments thoughts and feelings that for some time had been welling up and becoming stronger in Eliezer Moreno came to focus. Together on their knees the older man and the younger man prayed. Years later looking back upon that scene, Moreno declared, "I was seventeen. At that moment for the first time I felt the need to serve Christ. I said, 'I want to be His and I want to prepare to preach.' " Immediately, Molloy arranged for him to go to school in Mexico City. There in 1913 Eliezer Moreno completed the first five grades of primary school and began the sixth.

While Moreno was in Mexico City trying to crowd eight years' education into two, his country was convulsed with revolution. In 1914, United States troops occupied Vera Cruz. Mission schools were closed but the eighteen year old Moreno determined to carry on. Gathering about fifty youngsters, he began his own primary school. Other pressures and the entreaties of friends, however, proved too great. After two weeks Moreno gave up the school and entered the revolutionary army. He rose rapidly through the ranks and soon became an officer. In 1916, however, he received word that a scholarship was available for him in a re-opened Protestant high school. Almost at the same time an order was issued promoting him to the rank of captain. The decision was not easy, but Moreno chose further education. "I wanted to serve God." His commanding officer gave him permission to go.

When in 1920 Moreno entered Union Seminary in Mexico City, he had already been preaching for two years. From the time he entered seminary, and in addition to his studies, he worked as an editor of a Presbyterian-Methodist publication, *The Christian World,* and edited a regular series of Sunday school lessons. Before completing his course in 1924, he had been married and ordained. In that year of his graduation, Moreno entered into the full-time ministry of the Church, but for four years more he also continued his editorial work.

In the mid-20's the Mexican government's anti-clerical and general anti-religious campaign came more and more into the open. In time, it was to result in the nationalization of church property, the deportation of European Roman Catholic priests and nuns, and drastic restrictions upon the religious rights of Roman Catholics and Protestants. Weighing all the factors, Eliezer Moreno became convinced that he could increase his usefulness to the Church and to the cause of Christ by adding the skills of a medical doctor to those of his pastoral calling. He entered in 1928 upon his medical studies and in 1935 was graduated from the National School of Medicine in Mexico City.

From that time to the present, Moreno has served as physician and minister in the Toluca-Cuernavaca area just south of Mexico City. Moreno has found his combined work in the service of the Church most fruitful. In hospitals and among townsfolk as a medical doctor he has been able to reach out to many whom otherwise he could

not see. As a measure of the effectiveness of his dual vocation, Moreno reported that in Cuernavaca, where he now resides, the Protestant congregation of which he is the pastor, in eight years time has grown from fifty to 300 persons. Evangelical growth of this kind in Mexico, he believes, has been greatly facilitated by his two-fold work. Now Moderator of the General Assembly of the Presbyterian Church in Mexico and a strong Protestant leader, Moreno stands as an example of the continually multiplying influence that can flow from the unheralded labors in a small town of one—to the world "obscure"—missionary.

A Korean. Kyung Chik Han was born into a non-Christian Korean home. In the village that was Han's birthplace in North Korea, Samuel Moffett, a missionary, had established a parish school. When young Han reached school age, his father, a liberal follower of Confucius, debated whether to send his son to a Confucian school or to the Christian parish school. For several reasons, he chose the latter. There, reading the Bible, the boy was much taken with its spirit and message. When he was fourteen, through the preaching and example of a Korean evangelist, young Han became a Christian.

Han attended a Christian high school. Through association there with its Korean founder and with its Korean principal, he found his Christian faith being strengthened and nurtured. He went on to Union Christian College in Pyengyang and completed his four year course there in

1925. Immediately an opportunity presented itself that led Han to spend the next six years in the United States. With one year's work, he was able to take a bachelor's degree at the College of Emporia, Kansas. Then, after a three year course he was graduated in 1929 from Princeton Theological Seminary. However, no sooner had he received his theological degree, than he came down with tuberculosis. The next two years Han spent in an Albuquerque sanatorium, slowly regaining his health.

In 1931 Han rejoined his family in Pyengyang, taught in a Christian high school for one year, and then moved further north. He settled in Sinuiju on Korea's northwestern frontier, just across the Yalu River from Manchuria. Ordained there, Han became pastor of a Presbyterian church in the city. By 1935, Han's congregation had grown to 1500 persons. In that year and relying solely upon their own financial resources, the members of the congregation set about building a large church. Within three years' time they had paid for it. Han served the same congregation until 1941. Then with the outbreak of war in the Pacific, Korea's Japanese rulers, regarding Han as pro-American, imprisoned him. Released within a few weeks. Han was forbidden to preach any more. Closely watched throughout the war, he spent his time quietly working in an orphanage and in a home for the aged.

After the Japanese surrender, Han suddenly found himself vice-chairman of the city council. He quickly learned that in his Russian-occupied area, Communist-trained Koreans dominated even municipal politics. Pressures

mounted against him. Knowing he was a marked man, Han took what seemed to be the only course open to him and fled southward, quietly crossing the thirty-eighth parallel by night. Some twenty young people followed him as refugees, and settled with him in Seoul in an abandoned Shinto temple.

For a short while Han taught in a seminary in Seoul, but his little congregation of refugees claimed more and more of his time. It began to reach out, to grow, and to be swelled by the arrival of other North Korean Christians fleeing to the south. The rapidly expanding congregation rented tents for its many activities. Its members established an orphanage and then a school. Then to help its homeless members obtain a financial footing, the church began several small industries.

A growing Christian community such as this one could not long continue in tents. There seemed no alternative: a congregation this size needed a permanent home. By 1949 the project was under way. Members contributed what they could—money, clothing, wedding rings, rice, and labor. A gift from the United States, amounting to about one-fourth the cost of the church, helped. By June, 1950, the building was completed. Three times the congregation held Sunday worship in the Young Nak Church. Then, with the North Korean invasion of the South, Communists occupied the church.

The story of that congregation during the Korean War would fill a book. Han, a marked man, had to flee again. Deep in South Korea, he began to work once more with

refugees. He preached and broadcast to his fellow Christians throughout Korea. With the northward advance of the United Nations forces, he returned to Seoul's desolation. His stay was brief. When the North Korean Communist armies made their counter-advance, he had to flee southward again. With the changing tide of war, he went back once more to Seoul. There amidst the burning ruins of that ravaged city, his eyes beheld one glorious sight. His beloved Young Nak Church stood! Through all the bombing it had been spared.

Today, with Dr. Han (Emporia gave him in 1948 an honorary doctorate) leading it, the Young Nak congregation is the largest in South Korea. Its program includes tent villages for refugees, a permanent high school, a night school, an orphanage, a home for widows and a home for the aged. In addition, the church supports twenty-six missionaries in Korea and one missionary couple in Thailand.

Meanwhile, Han is trying to re-establish in South Korea what had been Union Christian College in Pyengyang. In addition to his responsibilities at Young Nak, he also serves as Moderator of the Presbyterian Church in Korea and as Chairman of the National Christian Council. Reflecting upon Han's background, the hardships and frustrations of his life, and his many amazing accomplishments, one whose faith has never been tested in such fires is completely humbled. From a Confucian family, God chose a Korean lad. And now, behold . . . !

A Thai. In 1901 in the city of Bangkok, a rice dealer died. A loyal Buddhist, he received a proper Buddhist funeral. Immediately afterwards his widow assumed the responsibilities of her late husband's business and continued it as a means of livelihood for herself and her five children. At the time the youngest child, Leck Tai-yong, was only one year old. His sisters helped their busy mother by caring for their baby brother.

When it came time for little Leck to begin his primary education, his mother sent him to a government school. When he was ten, however, and apparently as a matter of family judgment, Leck was sent to a Christian school. Here he began to read the Bible. As a result he became especially interested in the life of Jesus and in the accounts of His healings.

One day while he was playing by the river docks, Leck injured his hand. He prayed that it might be healed. When the hand did heal without so much as a scar, the twelve year old Leck regarded this as a direct answer to his prayer. He describes this incident as his "first encounter with Christ." The lad's interest mounted and for the next four years he delved earnestly into every Bible course he could take in the mission school. When he was sixteen, Leck made his decision. Accepting Christ as his Saviour, he determined to become a Christian. His high school teacher, Robert O. Franklin, baptized him.

Upon graduating from high school, Leck went to work for the Bangkok Electric Company. Much interested in mathematics and the sciences, he liked his work, but

within a year's time he went back to teach in the Christian school from which he had been graduated. Leck's obvious abilities led to his being sent in 1921 to the Philippines for further preparation in a government teachers' college. While he was there, his sisters, in large measure because of the example of his life, became Christian. Two years later, Leck returned to his old school as assistant principal and shortly afterwards was married.

In the mid-1930's Leck Taiyong went into the government teaching service and soon became dean of students in the preparatory school for Chulalongkorn University. Because of his religious conviction, the years of World War II were difficult ones for Leck. As an employee of the government in a staunchly Buddhist country, he had to agree not to attend his church and to begin the study of Buddhism. He did not renounce his faith, and he continued quietly as lay moderator to give advice to those of the congregation who came to him. When the war was over, Leck resumed full participation in the life of the church to which he belonged.

In 1950 Leck was asked to become manager of Bangkok Christian Hospital. In order to aid further the Christian cause in Thailand, he resigned his government educational work and accepted the post. Within two years' time, Leck Taiyong had begun to become a world Christian. In 1952 he went again to the Philippines, but this time as a fraternal delegate to the Assembly of the United Church of Christ in the Philippines. Later he went on a good-will mission to the Churches of India and Pakistan.

In 1954 Leck was ordained, and in that same year he went to the Evanston Assembly of the World Council of Churches as the elected delegate of the Church of Christ in Thailand. On his return, he visited among the churches of Japan. The following year he was elected secretary of the Asia Council on Ecumenical Mission and by that body was sent to Japan, Korea, and Formosa.

In speaking of the religious situation in Southeast Asia, Leck referred to Buddhism and the other religions of the area. "When one speaks of Christianity, they always say 'we have the same teaching.' But I know that only Christ has Life, and Christ is my life. I must help others that they may have eternal life. That is my heart—my mission. I want Thailand to be evangelized. I want Thailand to become Christian."

These were three of the many people present at Lake Mohonk whose lives are filled with interest and challenge.[1] In each of the three and in different ways one sees the power of the Gospel at work. Each gives evidence of the importance of Christian schools and of Christian education in the world-wide life of the Church. Each displays devotion, perseverance, and tireless energy. Interestingly, in some fashion or other, each has encountered the problem of Christian faith against the state. Each

[1] The reader interested in other brief accounts of some of those present at the Lake Mohonk Consultation may have access to the following: The Rev. Jose Borges, Brazil. See *Presbyterian Life,* July 9, 1955. The Rev. Andrew Thakur Das. Pakistan. See *Presbyterian Life,* January 9, 1954. Josefa Ilano, M. D., Philippines. See K. S. Latourette and W. R. Hogg, *Tomorrow is Here* (New York: Friendship Press, 1948), pp. 95-97.

knows the cost of seeking to maintain religious freedom —one of the most widespread and perplexing questions the Church faces today. Together they bear striking testimony to the riches of the life and spirit to be found wherever one looks in the world Christian community.

Confrontation

People are usually interested in the "color" of a gathering like the Lake Mohonk Consultation. The Consultation had color, but it came neither from unusual foreign dress, of which there was almost none, nor from the thrill of discovery of the traditions and worship of other confessions that comes in world-wide, interdenominational gatherings. The Lake Mohonk Consultation, although involving different Churches, was drawn largely, except in the case of the Asian united Churches, out of the Presbyterian family. The Consultation's real color and spark came out of *confrontation.* One group from within a confessional family saw itself, in confrontation, as distinctly different from several others. When these together entered into dynamic conversation, each discovered the other and was enriched by the insights of discovery.

Perhaps the best illustration of this came in the way two groups of Churches, those of Asia and of Latin America, evidenced strong regional consciousness and at the same time in confrontation learned much from each other. To compare and contrast the backgrounds of each group is helpful.

With only 120 million inhabitants, South America is

the most thinly populated of the five major continents. Its distances are vast. Transportation, except by air among major cities, is difficult. The Protestant or Evangelical Churches of Latin America are small minorities in nations whose cultures have been shaped and in large measure are dominated by a now-decadent Iberian Roman Catholicism. Among non-Roman Christians, a Pentecostal type of Protestantism that is well-rooted and quite appealing to many Latin Americans, is strong. Those Protestant Churches to which one normally would look for participation in larger cooperative or ecumenical endeavors are not so oriented. Indeed, at the time of its 1954 Evanston Assembly of the World Council of Churches, in all Latin America south of the Rio Grande only two Churches held membership in the Council: the Methodist Church of Brazil and the Brazilian Federation of Lutheran Synods. Latin American Churches have refrained from larger cooperation.

With 1500 million people, Asia is the most populous of the continents. The Churches of Asia are also tiny minorities. They are set in cultures that have been shaped by Confucianism, Hinduism, Buddhism, Shinto, and Islam. In Asia, too, distances are vast, but rail transportation is well developed. The Churches, while small and far apart, are not isolated from one another as they are in Latin America. In the main the Protestant Churches of Asia, through their National Christian Councils, have been at the forefront in nation-wide Christian cooperation. Many of them belong to the World Council of Churches. Moreover, they have brought about some of the most outstand-

ing examples of church unions in recent years.

With the exception of those from Korea, all the Asians at Lake Mohonk came from united Churches. Those from India and Pakistan belonged to the United Church of Northern India. Those from Japan were members of the Church of Christ in Japan. Those from Hong Kong represented the Hong Kong District of the Church of Christ in China. Those from the Philippines came out of the United Church of Christ in the Philippines. Those from Thailand had been sent by the Church of Christ in Thailand. What is more, with the exception of those from India and Pakistan, all the Asian delegates had been together only recently in the meeting of the Asia Council on Ecumenical Mission.

The Consultation's Latin American delegates came from Presbyterian Churches which had just taken a first long step towards regional co-operation. The first All-Latin American Presbyterian Conference had been held in Campinas, Brazil in 1955. Organized and directed entirely by Latin American leaders, the gathering created the Commission on Presbyterian Cooperation in Latin America, popularly known by the initials of its Spanish title as CCPAL. The CCPAL held its first meeting at Cardenas, Cuba, in April, 1956. Its purpose is to maintain fellowship among Presbyterians in Latin America and to develop policies and plans for the more effective spread of the Gospel in Latin America. This should make for increasing cooperation among the Presbyterian Churches of that area.

In the Lake Mohonk Consultation, when nearly every

Asian referred to broad ecumenical co-operation and to the work of united Churches, those from Latin America displayed increasing interest. They asked questions. What had these former Presbyterian Churches had to give up when they united with others? The response was "Nothing!" Indeed, the Asians explained, they had discovered enrichment in union. But again those from Latin America wanted to know, now that these Asian Churches were no longer Presbyterian in name but merged into united Churches, whether the Presbyterian Board had not lost interest in them and withdrawn support? "Quite the contrary," answered those from Asia. "The Board has shown even greater interest and given more encouragement to us than before."

There were other questions and other answers. Finally, one Latin American, wanting complete satisfaction for his aroused curiosity, asked directly, "Where does the Presbyterian Board stand on this whole matter?" The answer was forthright. The chairman directed all to a certain page in their workbooks and read there the Board's policy:

> The historic policy of the Board as approved by the General Assembly has been (1) to build up independent national Churches holding the Reformed doctrine and Presbyterian polity, (2) to encourage the union of all allied Protestant Churches in a given area into one Church of Christ, with its own statement of doctrine and polity. The Board reaffirms this policy and would encourage the missionaries to help make effective these unions and to seek still larger and more comprehensive unions of all Protestant Churches into one branch of the Ecumenical Church for each area.

Here were many Churches from within one denominational family facing themselves, their hopes and fears, and their attainments, learning from one another and helping one another. Together they were confronting in a new day the Christian world mission in such a way that the insights and resources of all might be employed most effectively in the one over-arching task that belongs equally to all.

Some of those from Latin America frankly admitted that they had come to the Consultation with open-minded caution. However, by the time the Consultation reached its midway point, all the Latin American delegates expressed joy in what they had seen, heard, and experienced. One man confessed that he had learned important things about sister Churches he had not previously known. Another declared that he had discovered the purpose and need for church union. Still another was convinced that what had been most meaningful was to discover the full dimension of the Christian mission. Said he, "We are not thinking here of missions being the sole province of the Church in the United States. There is one mission in which we all take part and share together, each with his special responsibilities." The one judgment expressed by all was that they had been in a real *consultation,* in which the views of all were sought as a contribution to the total process of moving forward together. The Lake Mohonk Consultation's real color had come from honest and open confrontation.

Realignment

For the observer at Lake Mohonk, one impression above all others stands out. The Consultation clearly evidenced the impact made by the Ecumenical Movement upon one denominational family. To an amazing degree the Consultation reflected awareness of much of the thinking that has come out of the great ecumenical conferences. It represented a genuine attempt within a denominational framework to put into operation the best knowledge and insights that have come out of the ecumenical conversations on the Christian mission. Those at Lake Mohonk seemed keenly aware of their standing in the dawning of a new day, of their living in the ecumenical era, *and* of the consequent need to bring missionary understanding and practice in their Churches into line with the demands and best wisdom of the new day.

This was seen in part in the Consultation's concern that all the Churches fully understand their mission. Discussion about decreasing the role of the Board and of increasing the responsibility of the Churches led to occasional misunderstanding. What the Consultation attempted was to show the utter inadequacy and futility of the all too widely held view that missions are one organized and peripheral function of a denomination's life. The Consultation was working for nothing less than to take *missions* from the perimeter and to make *mission* the very heart of the life of each Church.

If the mission becomes central, it looms much larger than it is now acknowledged to be. In the process there

would come dissolution of part of an outdated missionary organization. *A* mission and some of its functions would disappear, but *the* mission would be seen in its enlarged and true perspective. This is the rationale behind "Ecumenical Mission." It implies that a Church in its entirety —not one segment of it, its board of missions—affirms its mission.

By definition, that mission is both intensely local and completely world-wide, and at every point it is undertaken in concert with other denominations and with Churches in other lands. No one supposes that the recent emergence of this concept has brought about on all sides the transformation implicit in it. But it does represent a bold and stirring affirmation in the new day about a particular Church's view of itself, of its goal, and of its commitment. Herein lies its challenge to all.

Such realignment affects many connections of long standing between a board of missions and Churches overseas. The Consultation heard one request from the Church of Christ in Thailand that the Presbyterian Mission in Thailand *as an organization* be discontinued and that henceforth the Board should deal directly with that Church. The representative of that Church also disclosed that an unofficial conversation had been begun with one from the Church of South India to see whether the Church of South India could send a fraternal worker to Thailand. These are indicative of changed and changing relationships in the new day.

In a simple but striking gesture, Mateo Occena, a mem-

ber of the Board's executive staff, dramatized the new alignment within the secretariat itself. A government officer in the Philippines for nearly twenty years and from 1939 head of his own export-import firm, Occena was called back into public service from 1947 to 1952 as the Philippines purchasing agent in the United States. A lay member of the United Church of Christ in the Philippines, Occena in 1953 and at considerable personal sacrifice accepted the secretaryship for Southeast Asia in the Board's New York office. The Consultation was discussing the sharing of responsibilities and the consequent required interchange of personnel when Occena gained the floor. First, he asked his wife and then Sybil Bailey to stand. Daughter of a North India business man, Miss Bailey holds the portfolio for the Overseas Interchurch Fellowship. Then he asked Kyoji Buma and Nobuko Buma to stand. Buma, an ordained minister, is a third generation Christian. Daughter of a Japanese dentist, Mrs. Buma became a Christian while she was in college in the post-war period. Together, the Bumas are responsible for youth work. When all were standing, Occena said, "Mr. Chairman, I offer this as one comment on the meaning of ecumenical mission."

The Board's New York staff numbers twenty-six people. Four of these come from Asia. To be sure, these particular Asians will not remain permanently because they are too much needed in their homelands. Others from Asia or other areas of the world will replace them in some if not the same Board positions, no doubt in increasing numbers.

During their term of service in the Board's secretariat, persons from other lands make evident the new relationship among partners in ecumenical mission.

The Consultation ended on a high note. In its final hour, people from Asia, Africa, Latin America, and the United States poured forth their feelings of joy and appreciation. One after another they arose to say what the Consultation had meant to them personally and what it would mean for their Churches. Israel Morales of Guatemala ended by declaring, "I have news, *wonderful* news, for Guatemala about this wonderful meeting." Matthias Meye of Africa pointed to a map of the world which from the first day had faced the Consultation's members. Across its top were the words, "Thy Kingdom come, Thy will be done on earth." Meye spoke of how meaningful to him the map had been in the light of the Consultation. Then he asked that the entire group be "a world-wide community of prayer" for his land and his people.

Words of gratitude continued for the deep experience of those days. When at last those words had to be cut off, the Consultation sang a hymn, as it had so often done. The words caught the spirit of that moment:

> Through the night of doubt and sorrow,
> Onward goes the pilgrim band,
> Singing songs of expectation,
> Marching to the Promised Land.

Then a Filipino bishop prayed. Finally, with the benediction, the Consultation was over. Its influence in God's providence would begin radiating.

Chapter Four

New Day Counsel

The Lake Mohonk Consultation marked one stage in a long process of adjustment and accommodation. It needs to be seen as part of a transition. A denominational missionary board alone determining where and how its missionaries shall labor gives way to a coordinated world endeavor of Churches, closely akin in theology and outlook, seeking to fulfill their missionary task together. Thus, time may prove that Lake Mohonk was more important for what it was than for what it did. It was a demonstration of a remarkable togetherness, and it was a symbol of determination to move forward unitedly in the world Christian mission.

Yet, in the foreseeable future the Consultation's greatest importance to many will lie in the counsel it gave. We

need therefore to explore in some detail what Lake Mohonk did. Such examination should give a clue to the particular stage that has been reached in the transition in which the participating Churches find themselves and should also serve as an index of their understanding of the Christian mission in today's world and of their response to it.

The reader will recall that the Lake Mohonk Consultation directed its attention to four major considerations of importance in the period ahead: the program to be developed in each area, the relationship between the missionary board and the Churches, the use of and need for present and additional American personnel and funds, and those concerns having greatest urgency.

Present Considerations

One feature of our new day involves the increasing responsibilities most governments are assuming for the welfare of their citizens. In the mid-twentieth century it is a rare political administration that does not make provision for the education of children and youth. Likewise, most governments through public health programs are attempting to provide some medical services for their people. Many are seeking also to create adequate medical training centers.

Recognizing this fact, the Consultation counseled that further commitments in Christian medical work be aimed primarily at improving or enhancing the quality of existing projects. The new day requires the Christian Church

no longer only to pioneer with hospitals where none previously had been, but more and more to set an example of first-class medicine. There remains abundant need for Christian medical work that demonstrates character, integrity, and concern for the individual as a person. In many parts of the world this is precisely why people will seek out in preference to another a Christian hospital, even though it may be small and inadequately equipped. Lake Mohonk's emphasis was upon quality rather than quantity. But the achievement of first-class Christian medical work in Asia, Africa, and Latin America calls for additional personnel and funds. One further fact is important: in some areas of the world medical service is the only form of Christian witness possible. It needs to be of superb caliber.

Throughout the world, education's outreach is being extended. Governments more and more are providing their peoples with educational facilities. The Consultation's counsel in general urged the strengthening of existing work and in some areas the development of new facilities in primary, secondary, and higher education. The Consultation viewed Christian schools primarily as centers of Christian nurture and for the building up of an adequately trained Christian leadership.

Closely related to education is the Church's concern for students. As the Consultation heard, there are today great concentrations of students in important centers—40,000 in Mexico City and 80,000 in Manila, for example. Among other large and growing student centers are Seoul, Korea, and Beirut, Lebanon. The Consultation advised that in

these and similar cities with a high concentration of students, strong efforts at student evangelism should be made through providing Christian hostels, Christian student centers, student secretaries, and chaplains.

The Consultation also cast a seasoned glance at scholarships. Almost all Churches have found scholarships for study in the United States a great aid in developing effective Christian leaders. Here the Lake Mohonk Consultation made a noteworthy suggestion. It urged that "maximum use" now be made of outstanding training centers in other parts of the world. Many of these institutions have been built up with international staffs to a peak of effectiveness by the Churches and deserve a much larger role in any international exchange of scholarship students.

Among some of the institutions singled out were Japan International Christian University, Silliman University in the Philippines, and a government school, the University of the Philippines College of Agriculture. In India, the Consultation pointed to the Allahabad Agricultural Institute, the Vellore Medical Center, and Leonard Theological College. It was noted that a training center of rapidly emerging importance is the World Council of Churches' Ecumenical Institute at Bossey, Switzerland.

A challenging factor in the new day is Communism. In many areas of the world Communism directly faces the Christian Church. Where it does and elsewhere as well, the question arises: what is to be the Christian approach to Communism and to Communists? Communism

confronts Christianity on two different levels. It opposes Christianity as a rival gospel and rival faith. It also challenges Christianity as a political power movement and as such often threatens the very life of the Church by subtly applied pressures, by direct intimidation, or by outright suppression. In the total picture, there is still another element. Whether he acknowledges it or not, the Communist is, like the Buddhist, a man without Christ who stands in need of the Gospel. With the remarkable growth of Communism as an ideology or a faith, the Christian Church must face realistically the implications of this new fact in the world.

Lake Mohonk dealt with Communism in the light of pre-Consultation replies from member Churches and of conversation on the floor. The Consultation report provides no systematic approach or answer to the major problems involved. Such could hardly be expected of a group of this kind called for a quite different and broader purpose. One will find in the report, however, both statements and omissions indicative of attitudes and situations significant in themselves in the context of the larger problems. At one point, the African delegate from French Cameroun said, "I serve the Church. I have not learned to do anything about the political problem. . . . But it is against God for the people of Cameroun to live as animals." This simple recital speaks volumes. Let him who has ears hear the voice of the Church in Cameroun.

From South Asia with its considerable awareness of Communism, came another response. Those representing

India and Pakistan indicated that for Westerners in their areas to attempt directly to combat the doctrines of Communism is "to court scorn and ridicule." The results of any similar thrust on the part of Christian nationals who are closely associated with Westerners, would be virtually the same. Moreover, if the impression is given that the Churches' opposition to Communism has behind it Western help and encouragement, the whole effort is likely to backfire. They suggested instead a two-fold approach: direct personal contact with individual Communists to try to help them as people to know Christ, and effective Christian social action to meet community needs.

Despite notable examples of social work, which it urged continuing, the Consultation scored the relative lack of concern within the Christian mission for the great problems of society and for the wide-spread demand for social justice. One observes here that responsible action by Christian men and women in society would probably form one of the most important elements in the Christian answer to Communism. From quite another perspective, the Consultation went on to say that unless the Churches of Asia, Africa, and Latin America through study and action advance in the field of Christian social witness, they will deprive the American Church of insights it needs to correct its own bias and to remove its own blind spots. The reverse, of course, is also true.

One factor which is not new continues in our day to claim a major place in all missionary planning. This is the size and importance of the world's rural community.

Probably eighty-five per cent of the population of Asia, Africa, and Latin America is rural. Moreover, except for those in Japan, Europe, and the United States, the Protestant churches in the areas represented by the Consultation are all predominately rural. Their rural members are for the most part illiterate. These folk have few possessions. Their needs are many. Constituting the bulk of non-Western Protestant membership, they are, although inarticulate, important. The urgency of assisting them becomes obvious.

A brief listing of several projects now under way may suggest some of the rural needs in our time, what is being done to meet them, and the direction in which Christian rural work may be developed. Already functioning are rural demonstration centers, cooperative farming projects that enlist Christian families, village service that enables a whole village to work toward the improvement of its life, extension work (some of which enables Christian villagers to avail themselves of the benefits of existing government programs and extension courses), rural institutes, home or cottage industries, Christian rural youth groups on the pattern of the Four-H clubs, church loan funds for the purchase of land and equipment, and scholarships for promising Christian rural leaders.

The Consultation noted that, overall, the Church of Christ in the Philippines has the "most balanced and extensive" program and plan of action for Christian rural work. It also pointed to the need for an exchange of specialists, as for example, Japanese experts in cottage in-

dustries to help the Church in India, and for regional consultations for sharing information and developing more adequate Christian rural programs.

Changing Relationships

One part of the new day symbolized by the Lake Mohonk Consultation is a changed and changing relationship between the Church in the United States and related Churches in Asia, Africa, and Latin America. In the exchange of personnel and funds it involves a direct relationship between an American Church and, for example, an Indian Church rather than between an American Church and its own American mission in India.

Significantly, every Church represented in the Consultation wants the complete integration within the work of the national Church of missionary endeavors provided for from overseas. With this in mind and recognizing that there could be no single pattern of integration applicable to all situations, the Consultation declared: "the time has come to demonstrate in a visible way our essential oneness by planning full integration." Such requires a time limit, "preferably," said the Consultation, "within five years."

In the new, integrated relationship, the national Church will "in every instance be completely autonomous." At the same time, it is expected, the national Church will become "increasingly missionary in spirit, in work, and in financial commitment." Moreover, in the new relationship, fraternal workers (missionaries) should, as members of the national Church, identify themselves in every way

with its life and work. In some cases, there may be the desire also to retain membership in the Church of their origin; thus to have a dual membership.

Personnel and Funds

Lake Mohonk counseled the rapid integration of existing Missions into national Churches. From this some would infer that the continuing need for personnel and funds from the American Church would decline. Yet the facts are quite otherwise. These autonomous and indigenous Churches requested that their sister Church in the United States play an even larger role than before.

The reason is clear. When a Church, like the United Church of Northern India, is in position to imagine itself standing alone with no missionaries supplied from the outside, it may see in a fuller light the vastness of the unfinished evangelistic task in its area and the size of its own responsibilities. An appraisal of its resources from this perspective is likely to bring home more clearly the limitations imposed by its relatively few leaders as well as its need for additional outside help in doing its job.

Yet this very need constitutes an embarrassing difficulty for the Churches of Asia, Africa, and Latin America. Especially in the recently independent nations of Asia, the pride of new nationalism resents any suggestion of dependence which could indicate a failure to have left completely behind a former status. Accepting Western help, even when acknowledged need for it exists, may be very distasteful. Moreover, Western personnel in key admin-

istrative posts, whether in oil refineries, pharmaceutical houses, textile mills, or Christian hospitals symbolize vividly for people, in one area of their life, a continuing role of dependence.

Many of these same feelings may be involved—to a lesser degree within the Church but felt by it especially from the outside—when today highly trained American missionaries are sent overseas to work in Churches there. This happens not because one Church is larger or stronger than another, but because of the intensity of nationalism and the role of America in the world today. American Christians need to understand these attitudes, because they are a factor of the greatest importance for the Christian world mission.

Rightly or wrongly and whether we like it or not, Asia and Africa associate Christianity with the West. Within these areas, which view the United States as the standard-bearer for the West, there has been a strong anti-Western reaction. Regardless of their motivations or contributions, Americans at work in Asia and Africa sometimes provoke a resentment for what is regarded as Western intrusion in the non-Western world. Very often those against whom the resentment is directed are missionaries.

In an Asian nation, for example, ten per cent of the people may welcome Westerners working in their country. Ten per cent may be actively and vocally opposed to their presence. Eighty per cent are likely to be indifferent or unconcerned. *But* because of strong nationalism, the abiding hatred of colonialism and anything smacking

of it, and because of the feelings on color and the detestation of Western attitudes of superiority, the actively hostile ten per cent can play upon the feelings of the ordinarily unconcerned majority and through them can mount considerable pressure against Western persons in their midst.

To point this out is not to suggest that these attitudes exist everywhere in the same degree. Neither is it to imply that all Western missionaries should be withdrawn from non-Western areas, nor that missionaries should no longer be sent to these lands. It is rather to indicate that a Western missionary, however well intentioned, may become a source of resentment towards what is sometimes spoken of as "Western religious imperialism." It is to suggest that those who do go as fraternal workers or missionaries must know and understand this factor and must be ready to accept resultant frustrations, disappointments, and seeming lack of gratitude with grace and understanding. Moreover, it is also to urge that congregations in the United States should become aware of this situation and the grave difficulties it poses for overseas missionaries and for the mission itself.

The Lake Mohonk Consultation offered several evidences of this feeling. Asian Christians from one country wanted Asian Christians from another to come and help their Churches. Racial, cultural, and linguistic differences there would be. Yet, it was suggested, Asians even in another Asian setting would have a deeper understanding of the feeling of the local people and could enter more

fully into the problems of Asian Christians. Similarly, Latin American Protestants eagerly desired to have fellow Latin Americans as fraternal workers to assist them.

Among many others, the Consultation made one fact abundantly clear. In the new day that is dawning far more non-American Christians as missionaries and fraternal workers are wanted and needed than ever before. Yet when one begins to seek for these, he is immediately up against the problem of supply. In Asia, Africa, and Latin America the numbers of Protestant Christians are few. Every leader is desperately needed in his own land for urgent work there. It is difficult to spare for overseas assignments anyone from a very limited leadership.

Therefore, with increasing awareness of the size of their task and of their responsibility in meeting it and with a keen desire for far more non-American personnel but with few available, the Churches of Asia, Africa, and Latin America turn to the Church in the United States for more personnel. The law of supply and demand is at work.

More American missionary personnel are requested and needed than ever before. Those Americans who are challenged by the call and can answer it need to know that their color and nationality are not the advantages they were in an earlier day. Nevertheless, as Christian men and women bearing witness to the ecumenical nature of the Church which transcends all barriers of mankind, they are most urgently needed. For some this may be difficult, but the fact can be met and accepted in Christian humility and with wise understanding.

Moreover, those Churches whose missionary helpers may already be exclusively American and which in part for that reason would like to have non-American helpers, also confront a problem. In their urgent need for assisting personnel, they are asking for more American help than ever before. From their point of view, with an exclusively American or Western missionary contingent and with the prospect of its now being further enlarged, the situation may be equally difficult to face. This, too, calls for Christian grace and wisdom.

When at Lake Mohonk the requests of the Churches involved were tallied, they totaled approximately four hundred sixty persons. If one assumes that one-third of this number represents replacements for those who have died, withdrawn, or been retired, what remains is a request for approximately three hundred additional missionaries and fraternal workers. The Presbyterian Church, U. S. A. already maintains more than one thousand missionaries and fraternal workers overseas. This new asking represents a requested increase of at least thirty per cent in the number of persons to be sent out. If it means anything, it constitutes an overwhelmingly important call to major and immediate action.

The foregoing points further to something of what is involved in being in ecumenical mission. Whatever else may be added in explanation, the constantly expressed wish for other than American workers represents a strong desire on the part of Churches in the non-Western world to make abundantly clear one point, namely, that the base

of the Christian mission is a world-wide Church—not the West, and specifically not an American Church. This fact represents a large part of the thinking that underlies the Asia Council on Ecumenical Mission. For the moment in Asia, well understood circumstances obviously limit the number of Asians who can serve as missionaries or fraternal workers. Yet through the Asia Council, one practical beginning attempt is being made to help bring about the needed re-orientation.

What has been said thus far may also help to make meaningful another new development. Because of the missionary's or fraternal worker's position and role in today's world, the Presbyterian Board has instituted what amounts to an intensive one-semester orientation course for all its outgoing workers. Known as the Study Fellowship and Workshop for Missionaries and Fraternal Workers, this group of approved candidates, living together in a rural setting not far from New York, engages in study of the seminar type with outstanding scholars and with Western and non-Western leaders of the Christian world mission. Prior to their uniting in this seminar they participate in a six weeks' interdenominational outgoing new missionaries' conference and a six weeks' work camp doing manual labor together on a carefully chosen project. In the latter some nationals of other countries studying in the U. S. A. work by their side. Their goal? To come to understand the forces at work in the world today that affect the Christian Church in its mission, to learn what the Church is doing effectively or ineffectively and why, to see the changed nature of

their work and status in our time, and to learn to work together. No approved candidate is appointed by the Board until the Study Fellowship and Workshop, toward its close, reports him, or her, qualified.

Such a program can do much to help the new missionary and fraternal worker fit into a role that calls—in the realm of spiritual and personal relationships—for the same kind of perception, feel, and sensitivity to balance and imbalance that a tight-rope walker must have. The Consultation strongly commended this program and urged its extension.

The Consultation also recommended in a number of instances expansion and improvement of existing work and institutions. Its suggestions included strengthening a Christian university in the Philippines, building a student Christian center in Lebanon, providing means for more adequate theological education in Japan, improving the hospitals in Africa, increasing the existing scholarship program, providing broadcasting facilities for Central America and Mexico, equipping two mobile film and radio units for Korea, encouraging the increased production of Christian literature in every land, and developing a family life and social service center in the resettlement area of Hong Kong.

All these cost money. And these are not all. Additional missionary personnel must have support. The strengthening of established programs and institutions calls for additional operating funds. New buildings, radio transmitters, mobile units, and the like require capital grants. The Lake

Mohonk Consultation proposed to the Presbyterian Board an addition to its budget of nearly one-third annually. For a church agency that yearly spends about $7.5 million, an urgently requested addition of approximately $2.1 million would mean, if met, substantial additional giving out of Christian concern in local churches. In addition, about $1.5 million annually would be needed for capital expenditures. These additional askings represent great faith, hope, and expectation.

Whether or not the Presbyterian Church in the U. S. A. will thus increase its measure of partnership in the common mission with its sister Churches throughout the world, it alone will determine. In deciding, its members should recall that additional working personnel and partial financial assistance for one segment of the world-wide Church in its mission represent one form of witness to which God calls the Church in the United States today.

The Church in the United States has not been called to bear witness amidst burned earth, bombed cities, and vast refugee groups as has the Korean Church. The Church in the United States has not been called to bear witness in an overwhelmingly Moslem environment as has the Church in Iran. The Church in the United States has not been called to bear witness where professing one's Protestant faith may mean social ostracism, bodily harm, or a ruined church sanctuary as has the Church in Colombia. On the contrary, enjoying complete freedom, the Church in the United States has been called to bear its witness not out of paucity but with the largest reservoir

of available Christian leaders in the world. It has been called to bear its witness not out of poverty but out of material abundance unmatched in all man's history.

Strangely, it may be easier for a Korean Christian to make his required witness than for an American Christian to do so. There is, the reader will recall, a New Testament parable pointing to the difficulties of the rich man in entering the Kingdom of God or in doing what God requires of him. Yet it is out of abundance and wealth that American Christians must bear their witness in this day in the Christian mission to all the world.

Priorities

Vast uncertainty marks the new day. Will there be a revolution here? Will there be economic collapse there? Will this country or that deny non-national Christian missionaries entrance? Will there be a major war? Any one of these could occur. If it did, it would seriously affect Christian missionary endeavors.

As with all missionary agencies, the Presbyterian Board, having experienced within twenty-five years world-wide economic depression, world war, and limited war in the Far East, felt a responsibility to counsel with those Churches with which it is now working and to put before them the big question mark. If war . . . if expulsion . . . if economic collapse . . . *if*. . . . what within the Christian mission *must* be done now even though it may mean giving up some very worthwhile work already under way? Put in slightly different fashion, in the event that Western

resources for some reason were to be cut off from a particular land, what in the total Christian program there should be left strongest?

This calls for a strategy with mutual understanding that in case of an untoward situation or disaster some part of the work will have been made strong in advance and will be maintained even if on a reduced basis.

The Church of Christ in Japan in World War II experienced this kind of complete and enforced separation. At Lake Mohonk, the Moderator and representative of that Church, Takeshi Muto, declared that during the war not a church door in Japan had been closed. Korea, too, has known isolating calamity. Out of the depths of that most recent experience came Kyung Chik Han's poignant warning, "When disaster strikes, it is not buildings but people that remain." Korea's priority called for training facilities for the preparation of able and dedicated leaders.

Thus the Consultation faced the question of what requires immediate top priority. From the replies that had come in from around the world before the Consultation, it was obvious that many areas had found the question hard to answer. The Consultation also found it difficult, but it offered a judgment. Taken in its entirety, the final answer to the question suggested that virtually the entire present program of the Church in mission should be strengthened. However, the Consultation did pinpoint two emphases which for the Churches of Asia, Africa, and Latin America it deemed to have priority. These two major concerns it described as "evangelism beyond the Church"

and "the recruiting, training, and use of leaders." Between the two no priority was implied. The Consultation viewed them as equally important.

"Evangelism beyond the Church" the Consultation saw in broad terms. It pointed to the dramatic fact that in our day more people can be reached with the Christian gospel in one hour's time than were reached in the entire first century of the Christian era. Then it underscored three elements within this major emphasis: mass communications media (radio, motion pictures, television, and effective Christian literature), a mission to youth, and industrial or occupational evangelism. Where possible, it urged, these endeavors should be conducted by international and interdenominational teams that would help to make clear the Gospel's universality.

But radio and motion pictures as priority evangelistic aids? The Consultation said "Yes!" In the non-Western world the radio is an important means of evangelism. Many areas are so remote that only radio can go through with regularity. A socially imposed remoteness isolates many more millions who because of varied fears and constraints would never enter a church or participate in any Christian event. Yet in the privacy of their own homes through radio such people can be reached with the Christian Gospel. There are lands where it is impossible to put a Christian program on the air. There are others where it is all but impossible for Protestants to broadcast. Radio defies these barriers. Short-wave broadcasts go anywhere—into inaccessible homes, across oceans, across national

boundaries, and through iron or bamboo curtains. In Latin America, so the Consultation was informed, radios outnumber the circulation of the daily newspapers. In today's world millions of people have heard and will hear the Christian Gospel for the first time through the radio. In the world Christian mission today radio broadcasting is providing one of the most impressive means for evangelism.

Motion pictures also play an important role. Perhaps few realize the extent to which they have furthered evangelism in certain areas of Africa. In Asia and Latin America, too, motion pictures are often taken by truck to outlying areas and remote villages. Projected there among masses of people for whom this is an almost unheard of experience, they become a highly effective means for reaching those who otherwise never would hear the Gospel. At Lake Mohonk it became clear that for the Churches there represented, broadcasting and films have become "indispensable to evangelism in our modern world." This represents a significant shift in thinking concerning the power of radio and motion pictures in the outreach of the Church.

Much of the more lasting impact upon the mass audience inevitably must come through the printed page. Therein lies a great story which defies compression in the few lines available to it here. The Christian mission has been the agency for reducing many tongues to writing. Yet providing a script-form for a language is only a first step. Those who have learned to read and write in their

mother tongue want desperately for materials to read. However, if their language has only recently been put into writing, obviously there will be almost nothing written in it. The tremendous importance of quickly producing Christian literature for such folk at once becomes evident.

Throughout the world, education and literacy are increasing rapidly. Numerically and in proportion to the world's population, more people can read and write today than ever before. Never has the power of the printed page been so great. When the Christian Churches reach out to touch the minds and the hearts of men, first-class Christian literature—imaginative, persuasive, realistic and compelling—is imperative. The Consultation classified a strengthened program of Christian literature as one of the Christian world mission's most pressing needs today.

In establishing its first over-all priority, the Consultation pointed initially to techniques, then to two groups of people. One group towards whom a concerted approach should be made comprises those who make up an industrial society—in the main, factory workers and their families. Today on all sides underdeveloped nations are pursuing rapid industrialization. In the process millions are being sucked into the vortex, depersonalized, and stamped with the featureless face of man in mass society. Through this process in Western Europe the Churches lost the industrial man, and only now are they beginning to reach out to him. In Asia, Africa, and Latin America the pace of industrialization today has far out-stripped that of the

older European development. The result is a much more widespread and violent uprooting and dislocation of human life. Although predominantly rural, in pointing thus to industrial evangelism, the Churches of these areas have pledged their determination that in their lands the new industrial man must not be lost to the Gospel.

The other great group to which the Consultation directed priority is youth. "They *are* tomorrow." Any movement that would be strong must claim the allegiance of youth and enlist youthful zeal in high endeavor. It must gain the enthusiasm and commitment that youth will give to that which they believe holds the future. If the Church is to be strong in Asia, Africa, and Latin America, where contending ideologies are determined to capture the young, the Christian Gospel must be presented as the supreme claim upon their lives, upon their devotion, and upon their concern for the welfare of mankind. For the Church this means nothing less than a special and vigorous mission to youth.

In the Christian mission today of equivalent priority importance with evangelism beyond the Church, the Consultation highlighted the recruiting, training, and use of Christian leaders. With the emergence of the national Churches which hold many advantages in the evangelizing of their own people, and with their assuming a constantly growing share in the total Christian world mission, the provision of an adequate leadership becomes crucial. Day in and day out, and most clearly in time of crisis, strong leaders mean a strong Church.

Lake Mohonk pointed to two groups toward whom special efforts of enlistment must be directed and for whom the finest training possible must be provided.

One group comprises those preparing for the ministry of the Church. Nearly two decades before the Consultation, when the International Missionary Council met in the 1938 Madras world conference, that body declared that Churches seldom grow strong or propagate themselves with vigor unless they have the strong leadership of a specially trained ministry, and that amidst predominantly non-Christian populations the work of a well-prepared ministry is of major importance. Madras also pointed out that the then existing state of theological education among younger Churches was one of the greatest weaknesses in world-wide Christianity. In the intervening period the situation seems not to have changed greatly. Understandably, the Consultation declared that for the needs of this day only the finest theological training is adequate. Providing and assuring such training becomes a major imperative.

The other group consists of those serving the outreach of the Church as non-ordained workers. Like Madras in 1938, Lake Mohonk in 1956 also underscored the urgent need to make the enlistment, training, and use of lay leaders the very heart of the Church's outreach. Lake Mohonk went on to affirm its belief that all non-ordained persons serving the Church, whether men or women, whether teachers, doctors, nurses, rural workers, lay evangelists or church officers, must be given the best possible opportuni-

ties for some special training in the fundamentals of the Christian faith. Finally, to nurture such a body of leaders for the Church and to produce educated church members as one means to effective witness, the Consultation pointed again to the priority importance of Christian educational institutions.

In terms of its specific actions and recommendations, this was the Lake Mohonk Consultation. At this stage one cannot predict how many of these policy suggestions will be carried out. Yet a large share of their importance lies in the way by which they were reached and in that to which they point. They reflect the passing of an old alignment and the emergence of a new one. The traditional relationship had been that of sending Church and receiving Church, older Church and younger Church, decision-making Church and decision-accepting Church. The new relationship seen at Lake Mohonk, to use the great phrase coined at the Whitby Conference of the International Missionary Council in 1947, was one of "partnership in obedience."

Within this partnership there is awareness of the new forces at work in the world and within the world Christian community. Within this partnership there appears a studied attempt to de-emphasize the traditional role of a board of foreign missions and to emphasize the centrality of the mission for all the Churches together and for each congregation within them. This attempt obviously is not an accomplished fact. The Consultation itself does not mark the achievement of a great end. It stands rather as

notable evidence of an important re-orientation now in process. It points to a group of Churches that together in the new day are on the way in ecumenical mission.

Chapter Five

On Main Street

We have now reached the stage where one question demands an answer. The reader may agree that for those who were present what happened at Lake Mohonk was a grand experience. He may also agree that the World Consultation was very worthwhile. But if he is alert and of inquiring mind, he will push the matter further. He is likely to ask very bluntly, "What difference does the Lake Mohonk Consultation make to my church, to First Church on Main Street?"

In answer to this question let us be frank. The Lake Mohonk Consultation, its meaning, and its significance will probably make very little difference to First Church on Main Street, Anytown, U.S.A. It *could* be important in that congregation's life, but probably it will not be, at

least in the immediate future. Why? The answer to that question could fill a book. Let us content ourselves with several observations.

For the great majority of church members the Christian world mission and anything associated with it seem remote and of no direct personal importance. For them the concerns of daily living, the need to provide an income, personal interests and hobbies, perhaps even the program of their local church occupy their full attention. A few are hostile to the Christian mission. The majority are indifferent to it.

What is more, the usual congregation tends to direct its attention inward upon itself rather than outward to others. It does not live and act as though a great good news had been committed to it to be shared with all the world. It tends to act rather as if the Gospel had been given to it for its own well-being and for the benefit of any nearby who may choose to join its ranks. This attitude is also reflected by a great many pastors.

Again, the virus of professional evangelism is widespread. The average congregation seems to assume that its evangelistic outreach is the exclusive responsibility of its pastor or of some other paid worker. Yet in the nature of the case the pastor must direct almost his entire attention to his congregation. A disastrous attitude often results. The congregation becomes a body to be served. It no longer lives through corporate and personal evangelism as a body that serves.

Understandably, from such a background many con-

gregations view the support of a particular missionary or mission institution as a worthy extra. A church may be drawn to a project which for it holds some attraction or appeal. If the congregation is large enough and has sufficient additional resources over and above its own needs, it may support a missionary, a student, or an institution. Participation in mission in this fashion represents a willingness to support or an enjoyment of a luxury.

Unfortunately, such participation is viewed all too often as a benevolent financial arrangement. Of course, no one puts the matter in this way. And, in fact, despite inadequacies of motivation, much good may be accomplished on all sides. Yet the underlying and fatal assumption tends to remain, namely, that congregations participate in "missions" if a sufficiently attractive opportunity exists, and if there is adequate money with which to support that participation.

Mission, however, springs from propulsion, not attraction. Mission results from a divine compulsion that forcibly sends a committed people out into the world with a message to proclaim and a love to make known. A congregation by attraction may be drawn to support a missionary. This is a very different thing, however, from saying that a congregation itself is in mission and is committed to mission.

A further consideration lies in this fact. Even in the degree to which local churches and denominations have recognized their missionary obligation and through boards and societies have established a means for administering

that part of the mission which lies beyond the confines of the parish, these agencies seem remote from the life of the average congregation. Furthermore, in the extent to which a congregation's understanding of the mission is limited to a board of missions, the mission of the Church appears to be no more than the outreach of one of the functional agencies of a denomination. The mission becomes "missions," and both are separated from the local congregation.

As a corollary, many church members infer and are allowed to continue in their judgment that mission is the responsibility of those who are interested. Mission thus comes to belong only to the enthusiasts. In such an atmosphere it is easy for one to become and remain a church member without ever understanding that by definition church membership commits one to world-wide mission.

Finally, one notes that many ministers are wholly unprepared to help a congregation discover its mission. Most of their theological seminary training is not oriented toward an evangelizing congregation that carries the Gospel to those outside the Church. Moreover, those seminaries that enable a man to gain an understanding of the life of the whole Church throughout the world are scarce indeed. Most ministers by their very preparation are hindered in giving a congregation the vision it needs to see its own mission.

Clearly, what we have been saying here is that in the Church the mission has been the concern of a minority and that among church members generally there exists an inadequate understanding of what the Church itself is.

We need always to bear in mind that out of an older community Jesus called into being a new community. That little company, the new community, He sent out into the world to bear the good news. "As the Father hath sent me, even so I send you." The Father sent the Son. The Son, having brought into being a new community, sent it out into the world. Its commission was to carry the good news of what God had wrought in Christ, and through that work to make known to the world His love and His purpose.

The Church was sent into the world to do nothing less than to carry on the work and ministry of its Lord. From this perspective the inadequacy of "missions" as merely one function of the Church's life becomes apparent. The Church itself is in mission in the world and to the world. To belong to the Church means to be part of that mission. The man who has not been made aware of this fact at best has only a partial understanding of the true nature of the Church. To be in the Church is to be in mission personally and corporately. To belong to the Church is to be part of the apostolate.

When we inquire of First Church on Main Street about an event such as the Lake Mohonk Consultation, it will help if we can know whether that congregation seriously has asked itself the question, "What is the Church?" If it has earnestly sought to know and understand the nature of that of which it claims to be a part, it will be interested in significant events within the world mission of the Church.

Yet for the most part the churches on Main Street have

not asked this question. Out of their search for the answer have come some heartening lay evangelistic movements. If the churches on Main Street were helped to greater ecumenical awareness, they might learn of these new developments and of their importance for the churches in America.

Perhaps a question different from that originally posed should be raised. More direct and specific, it asks, "What difference *could* the Lake Mohonk Consultation make in the life of First Church on Main Street if one committed and concerned person there, perhaps the reader of these pages, took it upon himself to try to bring home to his congregation the importance of that gathering?" In this frame of reference the possibilities are unlimited.

In the accomplishment of any great task there is always a tiny committed minority. The great renewals of life in the Church have not arisen from well-planned, broadly launched schemes. They have resulted from the dedicated efforts of a very few whose spirit and enthusiasm have been contagious and have spread rapidly. If one really is concerned that the larger importance of what happened at Lake Mohonk needs to come alive in his local congregation, let him share his enthusiasm and purpose with several others. If such a nuclear group takes fire, there is very little that it cannot do.

The aim of this small but committed group would be to enable the entire congregation to see itself in mission, because it is part of the Church. It would seek to make clear that one whose life has been engrafted into the life of Christ through the outward sign of membership in the

Church must recognize that his life becomes part of the mission which Christ entrusted to His community. It would try to help all to realize that belonging to an apostolic community means that one is sent into the world to bear a witness. Some are chosen and sent into far places. Multitudes of others are chosen and sent, as it were, to bear witness where they are. Such people will be aware of the world at large and of the world near at hand. They will understand its needs and the urgency for making the Gospel real in life to all.

This committed group would also help its brethren in the congregation to see that they and they alone can offer the Gospel to the present generation. When those now living without the Gospel have passed, there will be no others who can offer it to them. Each generation has sole responsibility for evangelizing the unevangelized in its own time. Unless those who have been called into mission as members of the Church fulfill the responsibilities near at hand and throughout the world imposed by that mission, they have been less than faithful as members of the Body of Christ.

The committed group would also endeavor to help the congregation as an entire community in dynamic mission to see that no essential distinction exists between "home" and "foreign" missions, but that the Church has been set in the world to bring every area of man's life under the sovereign Lordship of Christ. Those who know the nature of the Church are quickened by their understanding of God's purpose for them in it. They acknowledge the

imperfections and weaknesses that belong to the human dimension of the Church. At the same time they declare the power and glory of the triumphant and eternal purpose that indwells it. In the alchemy of that knowledge the enormousness of the task is transmuted from immobilizing frustration into impelling power.

In viewing the objective, the small committed group must realize that just as the world requires conversion in each generation, so too, the Church requires renewal. For those who belong to the committed nucleus, the unconcern of their fellow church members cannot be accepted with complacence. That very unconcern is itself a denial of the full Lordship of Christ over their lives and becomes part of that to which the mission is directed.

How is the renewal to come? It will certainly come out of faith, conviction, and prayer. It could come from within the committed group itself. Such a group undoubtedly would meet together for prayer, discussion, and Bible study. It would among others consider such questions as "What is the Church?" "What is the mission committed to the Church?" "What does it mean for the individual church member to be in mission?" At first glance these may seem to be simple questions requiring at most a few sentences for answer. Yet an earnest group willing to read, study and discuss it together could spend an entire year exploring the reaches and implications of that first question alone. At the end of that time it would only begin to realize the fullness of the question and the intense personal searching it involves.

In seeking such renewal, a committed group would find much of its strength in prayer. It would pray for deeper consecration, greater zeal, and enlarged understanding of the mission God has set before it and before the congregation of which it is a part. It would remember individual persons in various parts of the world who in a special way are engaged in the Christian mission. It would remember those nearby, perhaps within a block of the church, with a missionary responsibility next door of which they need to be reminded or helped to see. It would especially remember the local and wider work of other churches of other denominations in the city engaged in the same Christian mission. How frequently congregations deny their ecumenical commitment by the infrequency of such prayer.

Such a group could encourage its pastor to develop in his sermons the theme of the Church in mission. It could ask him to help the congregation gain an understanding of the work and witness of the *whole* Church around the world. It could request him in leading the congregation in prayer to pray concretely and specifically for the work in mission of the other churches. Praying thus, a people begin to see themselves in a shared mission with others, and they can be helped to see the indissoluble relationship between the mission and unity of the Church.

Such a committed group would encourage a congregation to make vividly clear to its youth the urgencies and needs of the Christian world mission. Such a group, believing that God calls into His service those who are

factually aware of existing need and believing that the very ablest men and women are today needed for the mission of the Church beyond the local parish, will give its youth an accurate knowledge of the Christian mission. Believing also that God sometimes calls men and women through the expressed concern of others, they may as a group or through some person suggest to a particular youth that he, because of his abilities and knowledge, should give special heed to the possibility that these together may indicate a divine leading for him into a special work in the Christian mission.

In these, and in other ways made clear to it, such a small committed group could do much to revitalize the life of its church and to help the congregation become a Christian community in mission. Yet some would argue that an idealistic and an impractical picture has been drawn and that such attainments are impossible within the congregation that makes up First Church on Main Street.

In response, one recalls that from the outset the Gospel itself has been judged as foolishness by the wise and sophisticated. Part of its wonder and attraction come from the fact that it sets an impossible goal but assures its attainment, if not within history, beyond it. One can also point out that such groups as are here described do exist, and that they have transformed the life of an entire congregation with results of incalculable consequence. This alone should indicate the urgent need for such determined commitment within a nucleus in each congregation.

Such a group obviously would not attempt all things on

its own. Indeed, its major effectiveness would lie in its ability to encourage existing groups in the congregation —the men's class, the women's society, the youth fellowship, the young adult discussion group—to see and accept new responsibilities. These undertakings could help to make real the scope of the Christian world mission and the role of the entire congregation in it.

One such undertaking in which a congregation could engage with several others of different denominations in the same town or area, is the resettlement of refugee families in the United States. The need is imperative.

In response to another lack, several congregations could join together on a city-wide basis in providing a seminar-institute for those Christian people going out from that city into other areas of the world. Every town has young men regularly entering military service with the expectation of overseas assignments. Every city of any size has Christian teachers, business men, engineers, stenographers, and others who will be working in other countries for a period of from one to five years. What do these Christian folk know of the Church where they are going? Do they realize that almost wherever they may go, they will be in the eyes of the local people living examples of the Christian faith? Do they know what they can do to aid the cause of Christ in association with the existing Church where they are going? An annual six-weeks course undertaken together by the churches of the city for all who will be going overseas and who would from conviction accept the responsibility of Christian witness there would help

many to see the Church, its task, and the role of its members in a new perspective.

The miracles of our age which we daily accept as commonplace can also be put to use in making more real a congregation's share in world mission. Several years ago when the writer was in India, he spoke on the telephone to the members of the church in which he had grown up as a lad in the United States. The call, of course, had been preceded by an explanatory letter. The congregation that Sunday morning was engaged in special worship emphasizing its commitment to the total mission of the Church. Arrangements had been made in advance with the local telephone company so that the conversation could be amplified and heard by all. The writer was asked also to have an Indian Christian friend speak. The call from Johnstown, Pennsylvania, was made during the regular Sunday morning worship. On the other end in Jabalpur, India, it was late Sunday night. At the conclusion of the conversation, the entire congregation joined in singing, "Blest Be The Tie That Binds." How can one express the feeling that arose in his heart at that moment halfway around the world? The concept of a congregation in mission was made very real for many.

In a similar employment of modern day aids, a congregation in the United States through exchange of letters, color slides or motion pictures, and tape recordings can come to know well a congregation's life in another land. Each of these churches through recordings can share in the worship of the other. They can also join together in ex-

pressing their common mission with a third church in another land. Many an American congregation maintains close contact with another church overseas. However, if two such churches together pool resources in helping a third to fulfill its missionary obligations, all three may be helped to a new understanding of the international and interdenominational dimensions of the mission that belongs not to the Church in the West alone, but to the entire Church throughout the world. Indeed, so important do the possibilities of this kind of interchange loom that the Presbyterian Board has an Asian secretary whose sole work is to facilitate this kind of interchurch evidence of common mission.

These several illustrations are only suggestive of what congregations may do to help make real for all their commitment in mission. To those who are alert and sensitively imaginative many other avenues will unfold through which a local church as a community in mission may begin to give evidence of its real nature.

Yet these undertakings do not represent the goal. The end is that every congregation in its own life may respond fully to God's will for it and in that response bear testimony to the apostolic nature of the Church of which it is a part. Moreover, an apostolic Church is not necessarily one that is hoary with tradition, but one that is in mission to all the world and engaged in that mission with a compelling concern for the unity that belongs to the whole Church. The Church in mission exists that the world may know God as He is revealed in Jesus Christ.

The Church in mission represents part of God's age-long purpose in the world. The Church in mission proclaims an unchanging Gospel, but at the same time it is a Church sensitive to the guidance of the Holy Spirit in the changed situations posed by each new day.

By dint of happy circumstances, effective leadership, and use of the proper techniques it is possible to lead a congregation to the point where it may be giving one-half of its income to missions. To be sure this is a noteworthy accomplishment. It will be much praised. Much good will come from it. Yet of what meaning is it so long as the congregation believes that it is giving to something outside, other than, and beyond itself? Until a local church realizes that in its total corporate life it is in mission, it has failed in understanding its own nature and commission.

The First Churches on Main Streets everywhere tend to think of themselves as fixed and settled largely within the boundaries of their own parishes. Such congregations need to be asked insistently, "To whom have you been sent?" It is only as a congregation in each generation recovers anew its apostolic nature that those responsible for leading its life may find themselves not pushing a program of missions but guiding a congregation in mission.

Perhaps in this is to be found something of the larger meaning of what happened at the Lake Mohonk Consultation for First Church on Main Street.

Appendix

A Message

from the Consultation on Ecumenical Mission under the auspices of the Presbyterian Church in the U.S.A.—Lake Mohonk, New York, April, 1956

We, the members of this Consultation, are assembled to rethink our missionary task and to plan our program of the immediate future, seeking the counsel of one another and, more important, the wisdom and resources of God. We do so in the conviction of the unchanging reality of God's redeeming love and in the light of changing religious, political, social and economic conditions which are having a profound effect on the Christian mission today. We have come together from Churches in many lands. In some lands Christ as Lord is being freely proclaimed; in others, His claims are fiercely resisted and His followers endure ignominy, suffering and even death for His sake. We thank our God and Father that by the power of the Holy Spirit the Christian Church has taken root in practically every land in the world. In our fellowship here

we have had wonderful things to tell each other of triumphant experiences in Christ. We now send to our related Churches this message of conviction and hope concerning the mission which our Lord committed to us all.

In our consultation, as we have planned for the future, we have had borne in upon us this great truth: the privilege of a sending mission belongs to every Church, irrespective of nationality, culture or financial ability. Therefore, we call upon Churches everywhere to share both in carrying the gospel across frontiers and in welcoming fraternal workers from other Churches to help win their own peoples to Christ. We are committed to ecumenical mission.

Our commitment does not disregard practical stumbling blocks in the way of the Churches working together in a united witness to the world. We have discussed our problems freely with increasing understanding. We have faced the limitations of our relationships with each other and with other communions. In some areas the Church has as yet little missionary vision. Many Churches are only beginning to explore the way to integrate all missionary endeavor into the Church, both local and ecumenical. The danger that isolationism and separatism will impede united action has concerned us. But we firmly believe that, with the Holy Spirit guiding the Churches, nothing can deter us from fulfilling together our world Christian mission.

We see in all nations spiritual apathy, moral impotence, social injustice and physical suffering. Our sensitivity to the need of peoples is not keeping pace with their rising demand for justice, equality, and brotherhood. For this reason, we reject as inadequate any concept of ecumenicity which expresses itself solely in terms of organization. Ecumenical mission is the whole Church in the whole world releasing its whole life in dynamic mission, with the purpose of entering directly and

vitally into an encounter with the world in the name of Jesus Christ. Too long the Church has ignored His command to be one in Him, that the world may believe. In the urgency of our time it dare do so no longer.

The grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with us all.

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